KATHOLIEKE UNIVERSITEIT LEUVEN

FACULTY OF THEOLOGY AND RELIGIOUS STUDIES

CARE-FULL EDUCATION: A CHARACTER AND A CARE APPROACH TO MORAL EDUCATION AS A RESPONSE TO THE REDUCTIONIST TRENDS IN EDUCATION

A dissertation presented in partial fulfilment of the requirements for the Doctor's Degree (Ph.D.) in Theology (S.T.D.)

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by
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2017

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RECENT APPROACHES TO MORAL EDUCATION

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GENERAL INTRODUCTION

THE PURPOSE OF THE DISSERTATION

The purpose of this project is twofold: first, to argue for integral education, directed toward the comprehensive formation of a student, and second, within the framework of integral education, to actualize one specific component of education, that is moral education.

The reason we emphasize the need for both integral and moral education is due to a fundamental shift in contemporary Western culture with regards to the meaning and final goal of education. The classical and traditional view of education implied that being educated equated an integral transformation of the human person, and this involved both intellectual and virtuous transformation. However, nowadays we witness different tendencies that narrow and thin not only the concept of education, but also the concept of the person. We primarily think of marketisation, commodification, the rising use of technology and instrumentalization. The person is not at the center of the educative enterprise. The person and education are rather used as instruments for making a profit or for providing the market with a competent or skilled workforce. Education, and in particular, higher education becomes too much about service to the economy, influenced by a banking and bureaucratic style of functioning. We get surrounded by concepts, such as, students as consumers and customers, professors as service providers, productivity, efficiency, contractual relationships and utility. Such a person is educated to be competitive in the labor market. In this dissertation we will question this reductionist approach to education.

As a response to the ongoing trends of reductionist thinking about education, two aspects of the problem will be articulated: integral education and in particular moral education.

First, we will argue that education must support the comprehensive development of a person as his or her human right. We will clarify that education is not only about enabling the acquisition of knowledge, competencies and skills. Additionally we will argue that it should not only be used to prepare a person for employment, or to enhance individual and national economic growth. Briefly put, education should not subjugate people to the needs of the economy and industry.

This project will demonstrate that education should primordially lead to a person's transformation, to make him or her more human and help him or her live a more meaningful life in community with other people. Education aims to develop active, responsible, virtuous and caring citizens who are capable of critical thinking and who are willing to contribute to the common good. In this perspective, our claim is not that education should not contribute to greater personal and national economic benefit. We argue that this should not be the primary goal. In order to corroborate our argument for an education that supports growth in humanity, and goes against tendencies which lead to the decline and stagnation of humanity, we will refer to scholars such as John Henry Newman, Collin Power, Martha Nussbaum, and Jürgen Habermas.

Second, after emphasizing the need for a richer and broader view on education, we will focus on one component of education which deals with the formation of character and moral education.
Integral education is concerned with the growth of the person in all his or her dimensions: cognitive, moral, social, affective and spiritual. In this project, however, we particularly focus on education in morality, which as we will articulate, comprises much more than teaching ethical reasoning, because an integral formation of students should also address their moral being. Various agents do have an impact on the moral formation of young people, starting from the family, peers, educational institutions, culture, media and religious communities. In this research we draw our attention exclusively to the impact of educational institutions. Thus, one of our main interests is what kind of a person is emerging within educational institutions. Contribution from moral education is helpful here, since it is oriented toward questions which discuss how to become a morally good person and how to live a meaningful life.

Students spend much of their time within an educational system and it is unrealistic to think that this system does not impact their moral development and moral lives – for better or for worse. Moral messages, practices, and values are present, although sometimes not intentionally, but randomly and unconsciously. We argue that moral education has to be deliberately infused within the educational system and transform educational environments into caring and supportive places which work for the students' best interests.

Besides fostering intellectual and academic knowledge, proper and intentional attention should be attributed to the formation of character, to virtues, to the cultivation of caring relationships and to wise and critical thinking. We will argue that all of these are to be considered as vital for the moral growth of a student, for his or her well-being and for the living of a flourishing and happy life. Character is a central human "excellence" that enables a person not only to function as a moral agent and to do good, but helps to direct one's life in terms of the kind of person one becomes. Character is shaped through one's choices, actions and relations with other people. Virtues are moral excellences and admirable character traits, worthy of developing. Although character cannot be reduced to a list of virtues, one cannot have admirable character without exercising virtues. Furthermore, for the moral growth of the student, the educational setting has to foster students' critical thinking and moral reasoning. These abilities assist a person to understand moral issues and to opt for right and moral choices. Finally, caring relationships have a positive impact not only on a student's academic achievement, but on his or her development and well-being. All of these are worthy qualities to promote, however, they are not the only ones. We will demonstrate that moral education must take into account the complexity of the human being and that a moral person is multidimensional. It has to be designed in such a way as to encourage comprehensive moral growth, although this has not always been the case.

When one looks at the history of moral education, greater emphasis was sometimes placed on the formation of character or development of moral reasoning while other components of moral life were neglected. In this research we will investigate the progress of moral education theory from the middle of the 20th century to the present day. We will begin our research with the cognitive-developmental approach (Lawrence Kohlberg), the care approach (Carol Gilligan)

and the traditional character approach (Edward A. Wynne). These insights regarding the moral development of students will be critically evaluated.

There has been much discussion and debate on the above mentioned approaches. However, little progress seems to have been made on the topic of how to become morally good or how to attain moral maturity. We mostly encounter repetitions of what has already been said by scholars like Kohlberg and Gilligan. Hence, we desired to present approaches which bring new and useful insights on how to educate a person in morality.

We focus on three main authors and their approaches: character education (Thomas Lickona), the care perspective (Nel Noddings) and the *Integrative Ethical Education* model (Darcia Narvaez). There are several reasons for doing so. First, we limit ourselves to the contemporary scholars from the English-speaking area who have an international and significant influence on the discussions concerning moral education. Second, we want to employ scholars who discuss the theme of moral education from different angles. Therefore, we utilize voices from education (Lickona), from philosophy (Noddings) and from psychology (Narvaez). Finally, our special interest is focused on the integrative character and care approach to moral education, and all three authors present one of these perspectives.

We will examine and critically evaluate these approaches and report the advantages, limitations and commonalities. Through assessment of these approaches, we want to provide educators with constructive directions on how to support the moral growth of students, specifically their moral goodness and moral maturity.

The discussion on moral education will be closed with a contribution from official Catholic teaching. We will investigate important Church documents on education: *Divini Illius Magistri* (1929), the Declaration on Christian Education *Gravissimum Educationis* (1965), the Apostolic Constitution *Ex Corde Ecclesiae* (1980), *The Catholic School* (1977), *Lay Catholics in Schools: Witnesses to Faith* (1982), *The Religious Dimension of Education in a Catholic School* (1988), *The Catholic School on the Threshold of the Third Millennium* (1997), *Consecrated Persons and Their Mission in Schools* (2002), *Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful* (2007), *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love* (2013) and *Educating Today and Tomorrow: A Renewing Passion* (*Instrumentum Laboris*), *2014.* The goal is to find out how Church documents envision the formation of the student and what they consider as important for a student's moral formation. We will report the enriching input of the Catholic education, but also its shortcomings with regard to moral education.

To conclude, the purpose of this dissertation can be summarized through our title: *Care-full Education: A Character and a Care approach to Moral Education as a Response to the Reductionist Trends in Education*. The title implies three things:

First, we advocate for careful education, which means that education must be integrative and take into account the complexity of the human being. Education must not reduce the person to a set of skills, competencies or productivity. The focus of education is placed on the person as a whole. Second, for the healthy development of a person we argue for education where care and caring relationships will be profoundly fostered, so that education can be truly 'care-full.'

Third, education has to deliberately support the moral growth of students. Educational practices and policies should not omit the questions which deal with what kind of person a student becomes. Within the framework of moral education, we placed special emphasis on a character and care approach. These approaches highlight the necessity for the virtuous construction of character and cultivation of care as important factors for supporting and enriching the moral growth of students. Education should promote not only academic achievement, but assist students in the understanding of what makes life more meaningful and how to become a morally good person.

RESEARCH QUESTIONS

The research questions undergirding our project are: What kind of person/ student is emerging within an educational setting? How do marketization, commodification and instrumentalization change the concept of education? What is the meaning of character in the life of a student? Why is moral education vital for the comprehensive formation of a student? What novelty do the recent approaches bring to moral education? In what way can official Catholic teaching on education, as a distinctive voice and vision inspired by Christian anthropology, contribute to the theme of moral education and enrich the dialogue on this subject?

DISSERTATION OUTLINE

The project is divided into five chapters:

In the first chapter we introduce the idea of education as personal transformation and as an elementary human right to which all persons are entitled. Second, we discuss the shift from the traditional and classic conception of education to the one which is based on the managerial and business model. Third, we focus on the contemporary crisis in education which 'thins' both the concepts of the person and education so that they are used in functional and instrumental ways will be analyzed. Rather than attending to the integral formation of the person, we recognize tendencies of education systems to place a high emphasis on the idea that education (especially higher education) has to serve the advancement of national and economic prosperity, and maximize profit. Lastly, it will be emphasized that education has to be integral, placing as central, the person as a whole human being and enabling his or her growth in humanity.

The second chapter examines the concept of character as a central human excellence. We discuss various themes related to character. First, the relation between character, integrity, conscience and personality. Second, the formation of character and the effect that one's choices and actions have on one's character. Third, we explore concepts linked to character: character traits, virtues and habits. Fourth, we depict the changes in character and what makes a person have good character. Finally, we investigate how the rising marketization and consumer society influence a person's character.

In the third chapter we draw attention to moral education. First we discuss the idea of moral education, its goal and purpose. Second, we survey how educational institutions and teachers can support the moral growth of their students. Third, we look into the philosophical foundations for moral education and the development of moral education theory. Three

approaches will be analyzed and accompanied with critical assessment: the cognitive-developmental approach, the caring approach and the traditional character approach.

The fourth chapter investigates the recent approaches to moral education: integrative approaches (character education and the *Integrative Ethical Education* model) and the caring perspective.

Finally, the fifth chapter employs Catholic Church documents. We inspect how the Church's approach supports the formation of students and their moral growth.

METHODOLOGY

The basis of our methodology is the critical mapping of available and relevant literature on the subject matter. A few conjoined methodological approaches will be pursued.
First, the project will have a descriptive dimension. We will explore and describe the state of affairs concerning challenges to integral and moral education, and investigate and discuss findings from recent theories on moral education. Second, it will have an analytical dimension. We will trace and analyze the impact of dominant and challenging trends within education. We will also analyze innovations and trends in moral education and their advantages and limitations for the moral formation of young people.
Moreover, the study will examine the presupposition that the Catholic ethical and educational tradition can be a significant factor in the moral development of children and young people and can enrich moral development with its distinctive input. However, this fact will not be taken for granted. The project acknowledges the variety of possible models available in moral education. Some of these models will be given preference over others. The methodological procedure aims to clearly emphasize which factors and elements should be favored based on internal and external criteria.

CHAPTER 1

EDUCATION AS GROWTH IN KNOWLEDGE AND HUMANITY. AGAINST PROFIT- DRIVEN EDUCATION[1]

In the contemporary society, we notice dominant trends which make a shift from the classical and traditional conception of education, where the emphasis is placed on the intellectual and virtuous formation of a human person, to education which is profit-driven. This chapter argues that the purpose of education, and particularly higher education is not only to prepare a person for employment, but also to transform him or her into a fully flourishing person. This means a person with greater knowledge and skills, capable of critical thinking, possessing virtuous character and willing to contribute to the common good. We will thus emphasize the importance of an integral formation of the human person and his or her flourishing through education.

Our argument will proceed as follows: we will begin with depicting education as something that should assist both intellectual and moral transformation. We will highlight some Ancient philosophers' views on education as example. Secondly, since education is about the formation of the human person, we will emphasize that it is an elementary human right to which all persons, especially in the 21st century, should have access. We will discuss higher education and examine its role in human development and well-being. Following this, we will illustrate and criticize some trends within higher education, such as: marketisation, commodification, rising use of technology and instrumentalization and we will investigating their impact on students and on the concept and meaning of education in contemporary Western culture. We will close the chapter with a critique of the above mentioned trends and present our vision of higher education which accents human flourishing, wisdom, critical thinking, empowerment, well-being and the common good.

INTRODUCTION TO EDUCATION

There are varying responses that can be offered to the question, "What is the purpose of education?" We will opt for the view of education as a contributor to the integral formation of the human person. This includes his or her well-being and flourishing and his or her positive transformation and development as a human being. Education not only focuses on the intellectual, moral, social, spiritual and professional dimension of the individual, it is also a path to a more flourishing culture and society. Seen through this lens, education is an empowering and transformative process.

[1] Based on this first and the fifth chapter, an article "Education as Growth in Knowledge and Humanity" is published in the conference proceeding *New Trends in Moral Education: Pointers, Prospects and Applications*, eds. Johan De Tavernier, Thomas Knieps and John Christopher (2016). The conference was held on 9-10 January 2013 at Vencode, Tamil Nadu, on the theme "Values or Virtues? Redefining Moral Education".

In order to understand the shift in contemporary theory and practice of education which supported profit-driven education, we will first explore how Ancient thinkers had already discussed education as something that should contribute to the flourishing of both the individual and a large society. We will also discuss education as human right, especially *The Universal Declaration of Human Rights*.

Having clarified the concept of education as something that belongs to every human person, including the thought of some Greek philosophers and *The Universal Declaration of Human Rights*, we will confront this with the contemporary tendencies which erode this approach as a consequence of marketisation and instrumentalization. Marketisation and instrumentalization affect both the individual and the wider society by thinning the concept of education and more importantly the concept of the human person.

This chapter serves as the point of departure for an argument against dominant cultural trends and challenges the functional and financial approaches to education which are currently having a considerable social impact. Moreover, we want to clarify that we do not reject the idea that education should not contribute to better and sustainable personal and national financial advantage. Rather we want to emphasize that this should not be the goal of education. Instead of reducing education to the logic of the economy, we conceive it as a matter of the integral formation of every person, work on the common good and as a process in which moral values are considered and transmitted.

Education should contribute first and foremost to the person's flourishing and transformation. It should provide a voice of critique, enlightenment and empowerment in society, and not the short term success of economic profit. The intention is the enablement of the flourishing and empowerment of individuals who are living in flourishing, empowered societies. Flourishing encompasses much more than material success. It includes a wisdom and ability to judge what is worthy in human life. We therefore argue for an education that will foster excellence of character, develop professional competencies and critical thinking, promote caring relationships, an openness to spirituality and encourage cooperation for the common good. All these we judge as necessary for one's well-being. It is hoped that in addition to smart, capable persons, education can lead to the formation of good and wise persons.

1.1. EDUCATION AS A PATH TO INTELLECTUAL AND VIRTUOUS TRANSFORMATION

If we take a look at the etymological meaning of the word "education," we note its origins in the Latin *educare* and *educere*. The former means to bring out, the latter, to lead out.[2] Put in other words, education involves "drawing something out of the learner; and leading the learner out to a new place."[3] Based on this etymology Guiseppe Pittau explains that the task of

[2] Oxford Dictionaries, "Educate," available at http://www.oxforddictionaries.com/definition/english/educate [accessed November 10, 2015].
[3] Amelie Oksenberg Rorty, "The Ruling History of Education," in *Philosophers on Education*, ed. Amelie Oksenberg Rorty (London: Routledge, 1998), 11.

education is "to lead a person out of themselves, on to new and broader horizons."[4] Thus, the primary concern of education should not be transmission of information and facts, but to open persons to new and broader worlds where they will reason not as narrow-minded individuals, but rather as "enlightened individuals" that wisely live and lead their lives in a community with other people.[5]

Throughout human history, thinkers and philosophers from Plato to Dewey to contemporary scholars have repeatedly analyzed questions related to the subject of education: What is education? What is the purpose and goal of education? How should people be educated? What is the role of the state in education? Should education be liberal or vocational, for personal development or a means to successful employment, for one's personal and social flourishing or for private or national prosperity? Even as we endeavor to explore these complex and important questions, we note a variety of possible responses.

Already in the fifth century B.C., ancient philosophers were discussing these issues. Among the most influential was Socrates, who although not leaving behind any written work himself, has undoubtedly had a strong impact upon philosophy, specifically philosophy of education with his well know *Socratic method*. He emphasized that education's main role was not to provide immediate answers, but rather invoke critical thinking where the teacher's task would be asking questions and engaging students in challenging conversation aimed at stimulating students' reasoning and judgment. The final aim of Socratic education was the transformation of the student's life for the better. Thus, the goal of education in this context was seen as bringing about change in the life of a person, where the pursuit of wisdom and virtue is strongly emphasized over the pursuit of power or material wealth.[6]

In a similar manner, Plato offered his own vision and understanding of the purpose of education in his classic work, *Republic*. In it he opined that education should lead to the transformation of a student enabling him or her to live a virtuous way of life. When a person is transformed, the republic can be transformed as well. The idea that education should lead to a person's transformation is an old one and it was strongly present among ancient philosophers and thinkers who argued that education alongside philosophy should be integrated into a certain way of life.[7] Plato, in his Academia, urged his students to invest time and energy into intellectual and spiritual exercises which would enable them to build both intellectual capacities and virtuous characters.[8] In his dialogue *Gorgias* he argued that education should not be seen as mere training to gain specific skills, or understood as contributing to economic value, but that education must lead a person to his or her greater well-being and to examination of what it

[4] Guiseppe Pittau, "Education on the Threshold of the Third Millennium: Challenge, Mission, and Adventure," *Catholic Education: A Journal of Inquiry* 4, no. 2 (2000), 142.

[5] Pittau, "Education on the Threshold of the Third Millennium: Challenge, Mission, and Adventure," 142.

[6] Paul Woodruff, "Socratic Education," in *Philosophers on Education*, ed. Amelie Oksenberg Rorty (London: Routledge, 1998), 14-31.

[7] John L. Elias, "Ancient Philosophy and Religious Education: Education as Initiation into a Way of Life," in *International Handbook of the Religious, Moral and Spiritual Dimensions in Education*. International Handbooks of Religion and Education, eds. Marian de Souza, Gloria Durka, Kathleen Engebretson, Robert Jackson, and Andrew McGrady (New York: Springer, 2007).

[8] Elias, "Ancient Philosophy and Religious Education: Education as Initiation into a Way of Life," 12.

means to live a good life.[9] Many ancient thinkers emphasized that real education fostered the formation of the human person and his or her intellectual and moral transformation. Aristotle, in his school Lyceum, taught his students self-transformation which is achieved through contemplation and education in living a virtuous life. Here education leads to the most important accomplishment of a person's life – his or her happiness, inner fulfillment, flourishing and well-being.[10] The task and goal of education, according to Aristotle, is to "cultivate … the power of forming right judgments, and of taking delight in good dispositions and admirable actions."[11] In *Nicomachean Ethics*, Aristotle explained that education has to promote formation of virtuous characters and that a person with virtuous character is one who does not only manifest good moral conduct, but also has a proper, good inclination or motivation. He emphasized that it is not sufficient to act virtuously, but to be a lover of virtue. A person has to comprehend the value of certain conduct and do it in the conviction that this is a good and noble thing to do.[12] Although community and role models have an important place in a person's formation, Aristotle, nevertheless states that in the end, we are by ourselves responsible for the persons we become and the characters we develop whether good or bad.[13]

What can we conclude from these three philosophers? Despite differences, they share one thing in common: that education should lead to a person's transformation. In other words, help to develop critical thinking and wise judgment, form virtuous and noble character through an open mind and sharp intellect. Education has to make a person a better human being. Thus, education should positively influence not only intellectual or professional formation, but is an important means to form a persons' character and his or her moral development.

In a similar manner, some contemporary authors stress the importance of the intellectual and moral formation of a student. In the well-known Martin Luther King Jr. speech about the purpose of education, he stated that intelligence and competence were not sufficient and that that could actually be "the greatest menace of society. The most dangerous criminal may be the man gifted with reason but no morals...We must remember that intelligence is not enough. Intelligence plus character—that is the goal of true education."[14] Educational focus should also be placed on encouraging admirable character traits and on the virtuous formation of a person. The goal is not only the intellectual and professional performance of the person, but the kind of person that is emerging.[15] In a similar manner, contemporary educator Collin Power sees education as an empowering and inspiring process that works for the benefit and transformation of each individual and the whole society:

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[9] David Carr, "Professional and Personal Values and Virtues in Education and Teaching," *Oxford Review of Education* 32, no. 2 (2006), 178.

[10] Elias, "Ancient Philosophy and Religious Education: Education as Initiation into a Way of Life," 13-14.

[11] Randall Curren, "Aristotle's Educational Politics and the Aristotelian Renaissance in Philosophy of Education," *Oxford Review of Education* 36, no. 5 (2010), 551.

[12] Colin Wringe, *Moral Education: Beyond the Teaching of Right and Wrong* (Dordrecht: Springer, 2006), 63.

[13] Daniel S. Hutchinson, "Ethics," *The Cambridge Companion to Aristotle*, ed. Jonathan Barnes (New York: Cambridge University Press, 1995), 210.

[14] Martin Luther King Jr., "The Purpose of Education," available at http://kingencyclopedia.stanford.edu/encyclopedia/documentsentry/doc_470200_000/ [accessed January 29 2016].

[15] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 62.

> The ultimate goal of education is to equip all people, regardless of gender, age or circumstances with the knowledge, skills and values necessary to develop their talents and for them to participate fully in the life and work of their society. To realise its potential, education must be of high quality, accessible to all, and emancipatory – it must open minds and doors. An empowering education is one that builds the human resources that we need to be productive, to continue to learn, to solve problems, to be creative, and to live together and with nature in peace and harmony. When nations ensure that such an education is accessible to all throughout their lives, a quiet revolution is set in motion: education becomes the engine of sustainable development (economic, social, moral, intellectual and cultural) and the key to a better world.[16]

Thus far we have attempted to show that education is capable of triggering the development of a human being's capacities, including the capacities of his mind, heart, soul and spirit. This power extends to the transformation of an individual who over time becomes enlightened in how he or she must reason, judge and behave. In the following section we will emphasize the importance of making education accessible to everyone. We will show how a person is actually lacking opportunity for greater human development and a better life without education.

1.2. EDUCATION AS A FUNDAMENTAL HUMAN RIGHT

Education is considered a fundamental human right that has an intrinsic value and contributes to the development of the human person and his or her well-being. Without education it is hard to imagine an illiterate person having good opportunities for a flourishing life. In this regard Amartya Sen argues how at least basic education should be provided to everyone.

Lacking a basic level of education can cause a person to experience great insecurity. Insecurity may be caused by various factors, such as violence or terrorism. A person may also feel extremely insecure because of his or her inability to read or write. All of these factors contribute to a person's deprivation.[17] Availing the minimum level of education to a person, significantly reduces his or her insecurity. Sen mentions reports from some Indian villages where even the poorest of parents desire their children to have access to basic education so that their children do not suffer as they did.[18]

Sen refers to Japan as one example of educational success. By1872, Japan had already declared through *The Fundamental Code of Education*, one of its most crucial public goals: "no community with an illiterate family, nor a family with an illiterate person."[19] By 1910, almost everyone in Japan was literate (especially the young) and by 1913, Japan was publishing more books than Great Britain and the United States, although it was not nearly as rich as these two countries. By investing in education, Japan experienced rapid economic and social development

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[16] Colin Power, *The Power of Education: Education for All, Development, Globalisation and UNESCO* (New York: Springer, 2015), vii.

[17] Amartya Sen, "The Importance of Basic Education," (Full text of Amartya Sen's speech to the Commonwealth Education Conference, Edinburgh), available at http://www.theguardian.com/education/2003/oct/28/schools.uk4[accessed January 20 2016].

[18] Sen, "The Importance of Basic Education," available at http://www.theguardian.com/education/2003/oct/28/schools.uk4[accessed January 20 2016].

[19] Sen, "The Importance of Basic Education," available at http://www.theguardian.com/education/2003/oct/28/schools.uk4[accessed January 20 2016].

as well. Japan's example has since been followed by other countries, including South Korea, China and Singapore.[20] As was seen in the case of Japan, a greater level of literacy can also lead to the economic empowerment of a nation. Basic education is also related to an understanding of one's rights. If a person is illiterate, he or she is deprived of knowing his or her own legal rights, from political participation and other public benefits, such as health care. Illiterate women are also more vulnerable due to a lack of basic education. Illiteracy has a negative impact on well-being and is linked to a higher fertility rate.[21] With educational empowerment, women tend to have less children while the rate of mortality of their children is decreased. Women need to have the same access to education as men, which is unfortunately not always the case.[22]

Furthermore, Sen emphasizes that human rights are in the first case a moral matter: "Human rights can be seen as primarily ethical demands. They are not principally 'legal', 'proto-legal' or 'ideal-legal' commands. Even though human rights can, and often do, inspire legislation, this is a further fact, rather than a constitutive characteristic of human rights."[23]
In other words, when we claim that education is a fundamental human right, this means according to Power that:

> we are making a special type of moral claim. It is a claim that is justified because it is the 'right' thing to do, a claim that virtually all societies, religions and philosophies accept as valid; a right that all individuals possess wherever they live, and that no political order can deny.[24]

One of the first persons to make such universal assertions in the field of education was the Czech theologian and educator John Amos Comenius (1592-1670). Although education as a right had been discussed by ancient Roman and Greek philosophers in their ancient codes, this right was attributed to certain groups and not to everyone (e.g. slaves).[25] It was Comenius who was among the first to argue for universal education that would lead to the enlightenment and growth of humanity. In his work the *Great Didactic* he elaborates the concept of universal education for everyone regardless of gender, race, religion or economic status. This understanding was aimed at providing humanity with knowledge so that the society itself would become good, knowledgeable and virtuous. The French Revolution was an important event that propelled the thrust to make the reality of education for everyone a human right. In 1791, the French Constitution declared "free public education" to all people.[26] Another important event took place after the Second World War, where diplomats of fifty countries met in San Francisco in 1945 to discuss themes related to peace, security, the economy, culture, education, etc. Outcomes of these discussions placed an emphasis on respect for human dignity, freedom and

[20] Sen, "The Importance of Basic Education," available at http://www.theguardian.com/education/2003/oct/28/schools.uk4[accessed January 20 2016].
[21] Sen, "The Importance of Basic Education," available at http://www.theguardian.com/education/2003/oct/28/schools.uk4[accessed January 20 2016].
[22]Sen, "The Importance of Basic Education," available at http://www.theguardian.com/education/2003/oct/28/schools.uk4[accessed January 20 2016].
[23] Amartya Sen, "Elements of a Theory of Human Rights," *Philosophy & Public Affairs* 32, no. 4 (2004), 319.
[24] Power, *The Power of Education: Education for All, Development, Globalisation and UNESCO*, 16.
[25] Power, *The Power of Education: Education for All, Development, Globalisation and UNESCO*, 16.
[26] Power, *The Power of Education: Education for All, Development, Globalisation and UNESCO*, 17.

rights. In 1945 UNESCO was established and three years later, in Paris in 1948, *The United Nations' Universal Declaration of Human Rights* was launched.[27]

1.2.1. EDUCATION AND *THE UNIVERSAL DECLARATION OF HUMAN RIGHTS*

The Universal Declaration of Human Rights was created as a result of the tragic experiences of the Second World War, most of which centered around the abuses of human rights. Following the war, the international community established the United Nations and soon after the UN General Assembly proclaimed the *Universal Declaration of Human Rights* document which was meant to protect the human rights and inherent dignity of every person: "It sets out, for the first time, fundamental human rights to be universally protected."[28] Member of the sub-Committee Hernán Santa Cruz of Chile commented:

> I perceived clearly that I was participating in a truly significant historic event in which a consensus had been reached as to the supreme value of the human person, a value that did not originate in the decision of a worldly power, but rather in the fact of existing—which gave rise to the inalienable right to live free from want and oppression and to fully develop one's personality. In the Great Hall…there was an atmosphere of genuine solidarity and brotherhood among men and women from all latitudes, the like of which I have not seen again in any international setting.[29]

The first chair of the UN Commission on Human Rights, Eleanor Roosevelt wrote that: "This Universal Declaration of Human Rights may well become the international Magna Carta of all men everywhere."[30] The Holy See describes this document as an "extraordinary development in the protection of fundamental human rights" and as "one of the most precious and important documents in human history."[31]

This Declaration consists of thirty articles that declare that every human person possesses rights and freedoms, and are equal in dignity, regardless of nationality, race, gender, religion, language etc. The Declaration is dedicated to defending, on an international level, the dignity and justice of every individual.[32] This internationally accepted document "lays down

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[27] Pimentel Caetano, "The Human Right to Education: Freedom & Empowerment," *Multicultural Education* 20, no. 3/4 (2013), 30.

[28] United Nations, "The Universal Declaration of Human Rights," available at http://www.un.org/en/universal-declaration-human-rights/ [accessed January 20 2016].

[29] United Nations, "History of the Document," available at http://www.un.org/en/sections/universal-declaration/history-document/index.html [accessed January 20 2016].

[30] Eleanor Roosevelt, "On the Adoption of the Universal Declaration of Human Rights," available at http://www.americanrhetoric.com/speeches/eleanorrooseveltdeclarationhumanrights.htm [accessed January 20 2016].

[31] Intervention by the Holy See at the 58th Session of the General Assembly of the United Nations Organization on the Occasion of the Fifty-Fifth Anniversary of the Universal Declaration of Human Rights, *Intervention By H.E. Msgr. Celestino Migliore*, available at http://www.vatican.va/roman_curia/secretariat_state/2003/documents/rc_seg-st_20031210_human-rights_en.html [accessed January 20 2016].

[32] United Nations, "The Foundation of International Human Rights," available at http://www.un.org/en/sections/universal-declaration/foundation-international-human-rights-law/index.html [accessed January 20 2016].

obligations which States are bound to respect," and are obliged to protect against any human rights abuses.[33]

The *Guinness World Book of Records* described the *Universal Declaration of Human Rights* as the most translated and the most universal document in the world; the document having been translated into more than three hundred languages and dialects, thereby indicating its universality.[34] Amartya Sen points out:

> There is something deeply attractive in the idea that every person anywhere in the world, irrespective of citizenship or territorial legislation, has some basic rights, which others should respect. The moral appeal of human rights has been used for variety of purposes, from resisting torture and arbitrary incarceration to demand the end of hunger and of medical neglect.[35]

In this section we will focus on the twenty-sixth article that addresses the topic of education and its purpose. It states:

> (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
> (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
> (3) Parents have a prior right to choose the kind of education that shall be given to theirchildren.[36]

As evident from above, the aim of education is the integral development of the person. This incorporates a strong respect for human rights, and cultivates positive and necessary values enabling people to live harmoniously in a diverse society. The main point is that education is a human right that should be provided and guaranteed to all. The conceptualization of education based on human rights highlights the intrinsic value of education over its instrumentality. In this light, education is not understood as a good commodity to be consumed. Instead because it is seen as something belonging to every person by right, it is also seen as the duty of governments to provide resources for quality education.[37] All need to have access to education, whether they are deemed economically productive or not, as in the case of children with intellectual disabilities.[38]

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[33] United Nations, "The Foundation of International Human Rights," available at http://www.un.org/en/sections/universal-declaration/foundation-international-human-rights-law/index.html [accessed January 20 2016].

[34] The Office of the United Nations High Commissioner for Human Rights, "The Universal Declaration of Human Rights is the Most Universal Document in the World," available at http://www.ohchr.org/EN/UDHR/pages/WorldRecord.aspx [accessed January 20 2016].

[35] Sen, "Elements of a Theory of Human Rights," 315.

[36] United Nations, "The Universal Declaration of Human Rights," available at http://www.un.org/en/universal-declaration-human-rights/ [accessed January 20 2016].

[37] Ingrid Robeyns, "Three Models of Education: Rights, Capabilities and Human Capital," *Theory and Research in Education* 4, no. 1 (2006), 75.

[38] Robeyns, "Three Models of Education: Rights, Capabilities and Human Capital," 75-76.

Having the right to education does not only mean having real access to it. Moreover, its quality is important. This means that negative external factors impinging upon this right of access should be eliminated, such as poverty, discrimination and violence.[39] To make access to education possible, several factors have to be fulfilled, most importantly, "adequate nutrition, health and so forth; it is unlikely that much meaningful learning will take place if a learner is cold, hungry and scared."[40] It is highly problematic when human rights are violated in education, as is the case in impoverished countries where there is a lack of financial resources and a successful body of laws and regulations. However, these violations are just as possible in economically strong nations. Human rights in education should be well protected and encouraged everywhere.[41] There are two UN organizations that have been established specifically for the promotion of human rights in education: UNESCO and UNICEF.

UNESCO which is "known as the 'intellectual' agency of the UN"[42] since its establishment in 1945 emphasizes the importance of quality education and the right of worldwide access to it. One of the important aims of this UN organization is the development and improvement of all aspects of education in every phase of human life, from pre-school to technical and vocational education to higher education. The organization also remains committed to non-formal education and literacy.[43] In collaboration with governments, UNESCO aims to improve educational policies and assure and increase equity and access and the quality of educational systems.[44] The other UN organization, UNICEF, is a "humanitarian and development agency working globally for the rights of every child." [45] Its aim is to improve life conditions of every child and his or her family, in particular those most disadvantaged. They emphasize that children's rights cannot be realized if crucial preconditions are not fulfilled which "begin with safe shelter, nutrition, protection from disaster and conflict and traverse the life cycle: pre-natal care for healthy births, clean water and sanitation, health care and education."[46] Apart from UNESCO and UNICEF, a right to education is also strongly endorsed by The Education for All (EFA) movement which is led by UNESCO, whose global goal is to ensure that "good basic education is given and accessible to every person – to every child, youth and adult."[47] In 2000, in Dakar, during the World Education Forum, the international community (164 governments)

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[39] UNICEF, *A Human Rights-Based Approach to Education for All: A Framework for the Realization of Children's Right to Education and Rights within Education*, 8., available at http://www.unicef.org/publications/files/A_Human_Rights_Based_Approach_to_Education_for_All.pdf [accessed January 5 2016].

[40] Tristan McCowan, "Human Rights within Education: Assessing the Justifications," *Cambridge Journal of Education* 42, no. 1 (2012), 73.

[41] McCowan, "Human Rights within Education: Assessing the Justifications," 73.

[42] UNESCO, "Introducing UNESCO," available at http://en.unesco.org/about-us/introducing-unesco [accessed January 27 2016].

[43] UNESCO, "Education for the 21st Century," available at http://en.unesco.org/themes/education-21st-century [accessed January 27 2016].

[44] UNESCO, "Education for the 21st Century," available at http://en.unesco.org/themes/education-21st-century [accessed January 27 2016].

[45] UNICEF, "UNICEF Works for a World in Which Every Child Has a Fair Chance in Life," available at http://www.unicef.org/about/ [accessed January 27 2016].

[46] UNICEF, "UNICEF Works for a World in Which Every Child Has a Fair Chance in Life," available at http://www.unicef.org/about/ [accessed January 27 2016].

[47] UNESCO, "Education for All Movement," available at http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/education-for-all/[accessed January 27 2016].

accepted EFA's proposed six goals to be met by 2015, one of them being the assurance that all children, especially the disadvantaged are provided with free, qualitative and compulsory elementary education.[48] Education should provide and equip students not only with knowledge and skills, but should encapsulate the full recognition and appreciation of all human rights,[49] including social, economic and civic.[50]

However, although being educated is a fundamental concern of the twenty-first century, access to even elementary education is still not at a level that we can be proud of.

UNESCO's statistics on literacy reveal that around 17 percent of the world's adult population is not literate, 70 percent of which are women. There are 122 million young people in the world who are illiterate, and approximately 775 million adults who do not possess minimum literacy skills.[51] These numbers are worrying. But for the percentage of those who have access to education, we wonder about its quality and whether it provides the integral formation of a person.

Although the acceptance of human rights at the international level is positive, some scholars note shortcomings when it comes to the right to education. Tristan McCowan enumerates three problems: i) education is identified with schooling; ii) the right to education is restricted to elementary schooling iii) and there is a lack of debate regarding the different forms of education.[52] Concerning the first point, McCowan argues that while schools are indeed significant institutions for education, they are not the exclusive requirement for fulfilling the right to education. Education does not only have to be organized through formal schooling but can be provided, for instance, through various organizations and voluntary or local community initiatives. Secondly, McCowan questions the validity of the right to education that is restricted solely to the elementary level. He notes that having elementary education is not sufficient in a society where more and more people go on to complete their education at secondary or tertiary level. Although basic literacy is of utmost importance, McCowan argues that we should not stop at that. People who have only an elementary education will still be disadvantaged. He explains that although poor countries are not financially able to fund secondary education and that many economically developed countries cannot fund universal higher education, this is a "pragmatic strategy" that "must not be confused with a moral right."[53] According to him, the human right to education should be extended to pre-school education and throughout life.

[48] UNESCO, "Education for All Goals," available at http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/education-for-all/efa-goals/ [accessed January 27 2016].
[49] UNICEF, *A Human Rights-Based Approach to Education for All: A Framework for the Realization of Children's Right to Education and Rights within Education,* xii., available at http://www.unicef.org/publications/files/A_Human_Rights_Based_Approach_to_Education_for_All.pdf [accessed January 5 2016].
[50] UNICEF, *A Human Rights-Based Approach to Education for All: A Framework for the Realization of Children's Right to Education and Rights within Education*, 7., available at http://www.unicef.org/publications/files/A_Human_Rights_Based_Approach_to_Education_for_All.pdf [accessed January 5 2016].
[51] UNESCO, "Education: Statistics on Literacy," available at http://www.unesco.org/new/en/education/themes/education-building-blocks/literacy/resources/statistics/ [accessed November 5 2015].
[52] Tristan McCowan, "Reframing the Universal Right to Education," *Comparative Education* 46, no. 4 (2010), 512.
[53] McCowan, "Reframing the Universal Right to Education," 514.

Finally, he believes that article 26 does not sufficiently reveal what the aim of education is. McCowan writes,

> there is no mention of the characteristics of the educational process, nor of the ways it should and should not be carried out." (…) While respect for human rights and for the dignity of all human beings are certainly desirable outcomes of an educational process for young people, it is clearly not enough to state this as an aim and imagine that the problems of the content of education have been resolved.[54]

Ingrid Robeyns puts forward in her study some other limitations of the human rights concept within education. For her, there is simply too much rhetoric in the sense that children in some developing countries, while legally possessing a right to education, still do not have access to it, or there are not a sufficient number of teachers.[55]

Secondly, it is problematic when human rights are seen only as legal rights. Robeyns reinforces T. Pogge's argument that rights can be either moral or legal, and that human rights cannot be reduced to what governments agree upon. This is valid only for legal human rights, but not for moral human rights. The latter exist due to their moral nature and not due to some external approval or legal law.[56] As a result, when human rights are seen predominantly as moral rights, this obliges not only governments, but "everyone who is in a position to help realize this right [to] see it as her moral obligation."[57] Finally, Robeyns observes that governments are not always sufficiently effective in ensuring the participation of all children in education. Although, they can provide children with resources: schools, teachers, school material, etc. there are still some children who will not have access to formal education or learn. She writes:

> Sometimes, it will be necessary that the government goes beyond its duties in terms of the rights based policies, to undertake action to ensure that every child can fully and equally enjoy her right to education. At such a point, there is a risk that the government will hide behind the rights-based educational policy, claim that it did what it needed to do to fulfil its obligations to secure these rights, and that no further claims can be made.[58]

Education is not a "static commodity" that is excluded from the broader context and community, it is an active and dynamic process in which many parties are engaged and bear responsibility. Finally, it is crucial to address the importance of human rights in education; this means that all children have a right to education, but does not forget to acknowledge the importance of responsibilities on the side of students. Young people should respect teachers and others, avoid any form of aggression and violence and collaborate with teachers and other students in creating positive educational environments. Through their behavior they should not only protect their right to education, but also that of other students.[59]

In the current section our task was to demonstrate the importance of education and to point out that this is indeed a crucial human right from which no one should be excluded. Education

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[54] McCowan, "Reframing the Universal Right to Education," 515.
[55] Robeyns, "Three Models of Education: Rights, Capabilities and Human Capital," 76.
[56] Robeyns, "Three Models of Education: Rights, Capabilities and Human Capital," 76.
[57] Robeyns, "Three Models of Education: Rights, Capabilities and Human Capital," 76.
[58] Robeyns, "Three Models of Education: Rights, Capabilities and Human Capital," 77.
[59] UNICEF, *A Human Rights-Based Approach to Education for All: A Framework for the Realization of Children's Right to Education and Rights within Education*, 22., available at http://www.unicef.org/publications/files/A_Human_Rights_Based_Approach_to_Education_for_All.pdf [accessed January 5 2016].

involves a valuable heritage, including ongoing discoveries which are able to enrich life for everyone and as such it belongs to all of humanity. Unfortunately, we have seen that even in the 21st many people do not have access to even the most elementary forms of knowledge; they are unable to read or write.

Although in many respects we have moved from "producing a literate society to that of producing a learning society"[60] there is still great work to be done with regard to solving the problem of literacy, especially in poor and developing countries.

1.3. HIGHER EDUCATION: A TREASURE FOR HUMAN DEVELOPMENT

In the previous section, we discussed the issue of education from the point of human rights. We concluded that everyone has a right to education, especially elementary education. It is hard to perceive of human flourishing without education. We agree with MacCowan's second objection in which he states that the access to secondary and higher education should be open to everyone, and that elementary education alone is not sufficient in the 21st. In this section we want to go a step further and examine the role of higher education in human development and flourishing. We will explore its potentials and the ways it contributes to the formation of the human person. As R. Barnett pointed out, the notion of higher education is something that indicates two things: first, that it is a worthwhile topic which requires serious reflection, and second, that higher education is complex consisting of many understandings in terms of how it should be designed and what its purpose should be.[61]

We consider higher education to be the education offered at colleges or universities, wherein the learning and research of subjects are done at an advanced level.[62] Universities were first established in Middle Ages, and during the period of the Renaissance from the fifteenth century (when the printing press was invented) it became easier on both a local and international level to exchange knowledge and discoveries in research. [63]

Universities have a special status in society. They are considered as one of two societal institutions (the second is the church) that have existed for centuries. One of the reasons for its longevity is the fact that universities can adjust themselves to new circumstances, societal change and movements. Thus, the contemporary university does not look the same as it did in the Middle Ages.[64] The main role of the university from its inception was the pursuit of learning, teaching, research and work for the common good. Universities have existed for over eight hundred years "serving as the custodians of knowledge, culture and enlightenment."[65] They are

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[60] Margaret Ammons, "Purpose and Program: How Does Commitment Today Differ from That in Other Periods," Educational Leadership 22, no. 1 (1964), 4.

[61] Ronald Barnett, "Introduction," in *Thinking about Higher Education*, eds. Paul Gibbs and Ronald Barnett (New York: Springer, 2014), 9.

[62] Cambridge Dictionaries Online, "Higher Education," available at http://dictionary.cambridge.org/dictionary/english/higher-education [accessed February 3 2016].

[63] Carmen Luke, "Capital and Knowledge Flows: Global Higher Education Markets," *Asia Pacific Journal of Education* 25, no. 2 (2005), 162.

[64] Barbara M. Kehm, "Beyond Neo-Liberalism: Higher Education in Europe and the Global Public Good," in *Thinking about Higher Education*, eds. Paul Gibbs, and Ronald Barnett (New York: Springer, 2014), 91.

[65] Power, *The Power of Education: Education for All, Development, Globalisation and UNESCO*, 163.

more than simple institutions; they have an important task in "pushing back the frontiers of knowledge."[66]

In the upcoming text we will examine some of the main ideas and concepts behind higher education, observing its current status and investigating some of its contemporary trends and challenges.

1.3.1. THE HUMANISTIC VISION ON THE ROLE OF HIGHER EDUCATION: WILHELM VON HUMBOLDT AND JOHN HENRY NEWMAN

An important historical figure that debated the concept and meaning of the university was German philosopher Wilhelm von Humboldt (1767-1835), who founded the University of Berlin that was later named after him, Humboldt University. He stressed that a university ought to be characterized by both teaching and research. In Humboldt's view, a university should be operated and governed by humanistic principles and values in order to enlighten and invoke greater humanity in a person. He made a profound impact on the German educational system by arguing for free universal education for every person, and had a significant influence on other universities in the Western world.[67] A Humboldtian conception of the university can be understood as an "autonomous body of self-governing professionals, accountable to and monitored by itself." Through their work, these professionals express themselves in a critical and authoritative way for the benefit of the community and the common good. Their academic work is considered to have an intrinsic value and professors are not expected to seek a utilitarian advantage through their intellectual work.[68]

Von Humboldt is also significant for promoting "*Bildung*," which refers to the "German conception of self-formation or self-cultivation."[69] In his essay on the *Theory of Education*, Humboldt writes,

> Education [*Bildung*], truth and virtue' must be disseminated to such an extent that the 'concept of mankind' takes on a great and dignified form in each individual. However, this shall be achieved personally by each individual, who must 'absorb the great mass of material offered to him by the world around him and by his inner existence, using all the possibilities of his receptiveness; he must then reshape that material with all the energies of his own activity and appropriate it to himself so as to create an interaction between his own personality and nature in a most general, active and harmonious form.[70]

In *Limits of State Action*, he emphasized individual freedom and individual self-formation, as well as the need to reduce the involvement of government. He was afraid that it may favor a certain type of education. Education was seen as the process of personal and intellectual maturation and a lifelong process of human development.[71] He argued for the greatest possible

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[66] David W. Hamlyn, "The Concept of a University," *Philosophy* 71, no. 276 (1996), 214.
[67] Kurt Mueller Vollmer, "Wilhelm von Humboldt," in *The Stanford Encyclopedia of Philosophy*, available at http://plato.stanford.edu/cgi-bin/encyclopedia/archinfo.cgi?entry=wilhelm-humboldt [accessed February 9 2016].
[68] Patrick Baert and Alan Shipman, "University under Siege?" *European Societies* 7, no. 1 (2005), 158.
[69] David Sorkin, "Wilhelm von Humboldt: The Theory and Practice of Self-Formation (Bildung), 1791-1810," *Journal of the History of Ideas* 44, no. 1 (1983), 55.
[70] UNESCO, "Wilhelm von Humboldt," available at http://www.ibe.unesco.org/sites/default/files/humbolde.PDF [accessed February 9 2016].
[71] UNESCO, "Wilhem Von Humboldt," available at http://www.ibe.unesco.org/sites/default/files/humbolde.PDF [accessed February 9 2016].

freedom for the person, a freedom which would enable him or her to develop his or her potential and his or her personality. According to Humboldt, a person should not be subjugated to the state, but should be in charge of him or herself and have an impact on shaping the society.[72]

Another figure that strongly influenced the idea of higher education was John Henry Newman (1801-1890), who in his classic work *The Idea of a University*, defends the principle of liberal education. By this he means the importance of forming cultivated minds with an ability to think. In order to perfect the human mind and thinking, it is not sufficient to read books - this is not a sign of true education, but rather a sign of the passive absorption of information. Education should not be understood as simply the passive reception of information, but true knowledge and education should enable and direct one toward reflecting and comprehending the truth and making the uneducated an honorable person. Newman warned "not to load the memory of the student with a mass of undigested knowledge, [and] to force upon him so much that he has rejected all."[73] What is necessary is to actively use one's mind and reasoning, to understand relations that exist among various units of knowledge, to judge what is worthy and to identify real values.[74]

Qualitative higher education forms people who are not just well-informed, but well-educated. This presupposes not only the acquiring of knowledge and skills, but comprehension of the underlying principles, in other words, the 'why' or cause of a thing.[75] An example of this can be seen with the Spartans who gained military and moral training and also received lessons about what was morally right and wrong. They received an outward form of education, external content. What they did not receive was an understanding of underlying principles, the purpose of the content.[76] Such education as what the Spartans were exposed to can make a person narrow-minded: "Failure to grasp underlying principles leads to unintelligent rule of thumb application of rules, to the inability to make exceptions on relevant grounds and to bewilderment when confronted with novel situations."[77]

Newman had a strong impact in his home country, the United Kingdom and in other Western countries. He strongly influenced not only Catholic thinkers (as a Roman Catholic cardinal), but also secular scholars and inspired them to seek within academia truth and to form excellence of mind and critical thinking.[78] Although he was sometimes accused of promoting an elitist vision of higher education, he still remains an important voice in the discussion about the meaning and purpose of education.

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[72] UNESCO, "Wilhem Von Humboldt," available at http://www.ibe.unesco.org/sites/default/files/humbolde.PDF [accessed February 9 2016].

[73] John Henry Newman, *The Idea of a University: Defined and Illustrated*, 197, available at, http://www.gutenberg.org/files/24526/24526-pdf.pdf [accessed November 1 2015].

[74] Ian Ker, "Newman's Idea of a University and its Relevance for the 21st Century," *Australian e-Journal of Theology* 18, no. 1 (2011), 19–32.

[75] Richard Stanley Peters, *The Concept of Education* (Hoboken: Taylor & Francis, 2009), 4.

[76] Peters, *The Concept of Education*, 4.

[77] Peters, *The Concept of Education*, 4.

[78] Darren O'Byrne, and Christopher Bond, "Back to the Future: the Idea of a University Revisited," *Journal of Higher Education Policy and Management* 36, no. 6 (2014), 572.

To conclude, higher education is pursued because of its inherent value and because it cultivates the human's mind, including reasoning and judgment. This helps a person to find the truth and to grow in humanity.

1.3.2. THE SHIFT IN UNIVERSITY EDUCATION: FROM THE HUMANISTIC IDEAL TO THE BUSSINESS IDEAL

The situation has since changed. A number of university reforms have occurred which have subsequently had a strong impact on the further development of universities. We think specifically about the new managerial model which promotes the market and business values and considers the university a good partner in fostering greater economic benefit on both a personal and national level.[79] In contemporary society among the motivating reasons why students enroll in university programs are job opportunities, higher salaries and social status.[80] It is not rare that universities lose their autonomy and are treated as channels to gain something more tangible: "Education is now an investment, and as such, it is a private matter."[81]

Nowadays we are faced with three competing models of higher education: the intellectual, managerial and consumerist model.[82] Each of them embodies how the university is actualized and represented.

The intellectual model demonstrates the traditional view on academia (what Humboldt proposed), in which higher education does not primarily serve the economy, industry or government, but engages scholars and students in a meaningful intellectual search for knowledge and truth. In this model a strong emphasis is laid upon academic freedom, the exercise of critical thinking, scientific integrity, creativity and innovation both in teaching and research.[83] The second model, managerial, is often preferred by governments, investors and sponsors as well as university sector management. This model highlights the importance of performance, ability, skills, curriculum and standardized tests, league tables and opportunities for employment.[84] What tends to happen with this model is an impoverishment in thinking about human education. We get surrounded:

> (…) with a set of stock phrases and terms that hardly any longer convey serious meaning? And doesn't that set of terms betray a poverty of thinking about higher education? 'Globalisation', 'the knowledge economy', 'the knowledge society', 'entrepreneurial', 'skills', personal 'benefit', and 'knowledge transfer' are surely characteristic terms of the public debate.[85]

Finally, the third, consumerist model has its proponents in students and their families, employers and in the mass media. Special attention is paid to student satisfaction. Here the student is perceived as a consumer who pursues those vocations most promising of economic profit. The language of consumerism, commodification and individualism is prevalent. The

[79] Kehm, "Beyond Neo-Liberalism: Higher Education in Europe and the Global Public Good," 91.
[80] Michel Weber, "On the Purpose of a University Education," *The Journal of Natural and Social Philosophy* 9, no. 2 (2013), 223.
[81] Weber, "On the Purpose of a University Education," 223.
[82] O'Byrne and Bond, "Back to the Future: the Idea of a University Revisited," 577.
[83] O'Byrne and Bond, "Back to the Future: the Idea of a University Revisited," 577.
[84] O'Byrne and Bond, "Back to the Future: the Idea of a University Revisited," 577.
[85] Barnett, "Introduction," 10.

importance of employment can also be found within this model, but it is characterized by a "market-driven obsession with vocationalism."[86] These models can be in relationship among themselves, for instance the intellectual model can relate with the managerial model, and the intellectual model can coexist with the consumerist model. The managerial and consumerist models can also be in relationship and here greater caution is required to ensure that this relation does not result in "squeezing…the academic voice"[87] losing important vocabulary, such as "authenticity, mind, person, voice and personal development."[88]

Power argues against this narrowing of higher education and instead emphasize the important role the university serves the society and the common good. This is demonstrated not only in intellectual progress but by the virtues:

> If universities are no more than social machines for the manufacture of private benefit in the labor market, there is no rationale for public universities. And with that, public universities will wither, and the advances they have made in serving the education, health and other basic needs of all will grind to a halt. If progress is to be real and sustainable, we need to blend what has proven to be of value from both the East and the West. Universities must continue to push forward the frontiers of knowledge … but university research, teaching and community service need to rest on a set of ethical values, an ethic that is not at all evident in the league tables, quality assurance systems and higher education policies of the West. "My teaching" declared Confucius, "is open to everyone, without distinction, and the goal of education is to produce capable individuals who combine competence with virtue." What we need today is virtuous universities, not just virtual ones, universities that serve the common good, not just private interests.[89]

In the following lines we want to explore more profoundly the trends related to this new vision of higher education. We will explain how the market ideal is becoming more and more prevalent and how this changes our approach to higher education. Specifically, we will deal with the marketisation, commodification, rising use of technology and instrumentalization of education, depicting their meaning and consequences. The purpose of education has more frequently been directed toward profit and increasing one's competiveness in order to attain success on the job market. These trends thin the concept of both the person and education. This will be discussed in more detail. We will argue against approaches that narrow the richness of education. We will also contend that education should foster integral development and virtuous formation, not only equipping a student with knowledge and skills, but also making him or her a better human being.

1.3.3. THE MARKETISATION OF HIGHER EDUCATION

We understand the marketisation of higher education as "change from a previously relatively autonomous academic organization to one based on business ideals."[90] One may have the impression that marketisation is a fairly new process impacting academic institutions, however

[86] O'Byrne and Bond, "Back to the Future: the Idea of a University Revisited," 577.
[87] O'Byrne and Bond, "Back to the Future: the Idea of a University Revisited," 577.
[88] Barnett, "Introduction," 10.
[89] Colin Power, *A University for New Times in Asia* (Hong Kong: Hong Kong Institute of Education, 2011), 185.
[90] Anne-Charlotte Ek, Malin Ideland, Sandra Jönsson and Claes Malmberg, "The Tension between Marketisation and Academisation in Higher Education," *Studies in Higher Education* 38, no. 9 (2013), 1306.

this has been present from the very inception of higher education and has existed for at least eleven centuries.[91] Every university that was established sought students and sponsors who would financially support academic activities and scholars with the best reputations. New universities that were established, in many cases, were seen as competing with existing universities.[92]

What has changed is that in our contemporary times the process of marketisation[93] has become more aggressive. Management techniques are increasingly being instilled into academia at the higher education level. One of the main reasons behind the turn to the present form of marketisation was the belief that universities were becoming too complex and financially demanding to be funded entirely by the state. In that event, a market model was promoted expected to lead to greater efficiency within higher education.[94] In this new context of marketisation within academia the role of academic staff has also changed. Not only rectors, but also deans and heads of departments are all expected to take on managerial roles. This gives the impression that their primary obligations are administrative as opposed to intellectual.[95] Not all academics find this an easy task, hence there has been a growing number of workshops and lectures on higher education management designed to assist academics in these non-traditional duties.[96]

Marketisation within higher education can be both beneficial and dangerous. It can be beneficial in the way it stimulates greater quality in the educational setting, providing more academical activities and opportunities and seriously taking into account the needs of students.[97] Potentially problematic is the fact that the marketisation of education can undermine the relationship between professors and students reducing it to the "model of a service provider and customer."[98] Moreover, Frank Furedi explains that the issue is not so much higher education institutions competing for financial resources or scholars gaining material benefit from their research, but rather the "cultural, intellectual and pedagogic consequences" that marketisation brings.[99] Cultural consequences of marketisation manifest themselves within academic education which then becomes commodified. This commodification is visible in the following manner:

> transformation of what is an abstract, intangible, non-material and relational experience into a

[91] Nick Foskett, "Markets, Government, Funding and the Marketisation of UK Higher Education," in *The Marketisation of Higher Education and the Student as Consumer*, eds. Mike Molesworth, Richard Scullion, Elizabeth Nixon, and Abingdon Oxon (New York: Routledge, 2011), 26.

[92] Foskett, "Markets, Government, Funding and the Marketisation of UK Higher Education," 26.

[93] A very good book which explains how educational institutions have to submit to the requirements of neoliberalism, and how educational institutions become marketized and in competition with other educational institutions - see Christian Laval, *L'école n'est pas une entreprise : Le néo-libéralisme à l'assaut de l'enseignement public* (Paris: La Découverte, 2003).

[94] Rajani Naidoo and Joanna Williams, "The Neoliberal Regime in English Higher Education: Charters, Consumers and the Erosion of the Public Good," *Critical Studies in Education* 56, no. 2 (2015), 209.

[95] Tony Becher, "Higher Education in a Context of Change," in *Routledge International Companion to Education*, eds. Bob Moon, Miriam Ben-Peretz, and Sally A. Brown (New York: Routledge, 2000), 715-716.

[96] Becher, "Higher Education in a Context of Change," 716.

[97] Ronald Barnett, "The Marketised University: Defending the Indefensible," in *The Marketisation of Higher Education and the Student as Consumer*, eds. Mike Molesworth, Richard Scullion and Elizabeth Nixon and Abingdon Oxon (New York: Routledge, 2011), 49.

[98] Frank Furedi, "Introduction to the Marketisation of Higher Education and the Student as Consumer," in *The Marketisation of Higher Education and the Student as Consumer*, eds. Mike Molesworth, Richard Scullion, and Elizabeth Nixon and Abingdon Oxon (New York: Routledge, 2011), 1.

[99] Furedi, "Introduction to the Marketisation of Higher Education and the Student as Consumer," 2.

> visible, quantifiable and instrumentally driven process. The various rituals of commodification, such as quality control, auditing and ranking performance, quantifying the experience of students and constructing league tables, are essentially performative accomplishments. Attempts to endow these rituals with symbolic significance are promoted through the act of branding, mission statements or student surveys.[100]

Furthermore, intellectual and pedagogic consequences can be manifested within academic teaching when pedagogy begins to take on the character of a technique, in which case students start behaving like customers giving feedback about the way lessons should be taught. Scholars in this context take on the role of service providers who offer courses to the student-customer according to his or her preferences, which may not necessary be in accordance with the standards of true education.[101] A high emphasis is placed on student satisfaction, and universities are focused on pleasing and satisfying students, so that they do not become discontented - a non-preferable situation when students are paying the fee. Furedi instead employs the example of Socrates who taught that students do not need primarily to be pleased, but rather intellectually challenged, taught to work intensively and exercise problem-solving skills. This Socratic model may, however, eventually instigate dissatisfaction and aggravation.[102] Furedi concludes:

> So the question worth asking is 'ought the satisfaction of the student customer be one of the central objectives of the university?' From the perspective of the development of a stimulating and creative academic life, the answer must be a resounding NO! The moment that students begin to regard themselves as customers of academic education, their intellectual development is likely to be compromised. Degrees can be bought; an understanding of a discipline cannot.[103]

The following danger of the presence of the market is that it can enlarge social inequality in terms of access to higher education. One consequence of this is that those who cannot afford the costs of education will not be able to enjoy its benefits.[104] Moreover, due to marketisation, certain disciplines such as the humanities, arts and social sciences could be neglected and undermined, giving priority to science and engineering.[105]

Gabriel Jones in his study, comments on, 'The 13 Most Useless Majors', an article published in *Newsweek* magazine in 2012. In this article one reads about students in the aforementioned disciplines (humanities, arts and social sciences) obtaining degrees that are not marketable and who consequently have to "be saddled with [an] unsettling feeling" and need "a few years to settle on a major."[106] He criticizes the marginalization of humanities, arts and social sciences due to increased marketisation and asks:

> Who's more important today, Rembrandt or the people who bought his art? Monet or the people who bought his? … [W]hich is more useless, adding another million dollars to the millions you already have, or adding a new work of art, or a new thought, to the world's store of ideas? The

[100] Furedi, "Introduction to the Marketisation of Higher Education and the Student as Consumer," 2.
[101] Furedi, "Introduction to the Marketisation of Higher Education and the Student as Consumer," 3-4.
[102] Furedi, "Introduction to the Marketisation of Higher Education and the Student as Consumer," 3-4.
[103] Furedi, "Introduction to the Marketisation of Higher Education and the Student as Consumer,"4.
[104] Barnett, "The Marketised University: Defending the Indefensible," 49.
[105] Sharon Gewirtz and Alan Cribb, "Representing 30 Years of Higher Education Change: UK Universities and the Times Higher," *Journal of Educational Administration and History* 45, no. 1 (2013), 70.
[106] Gabriel Jones, "Afterword: Rates of Exchange: Neoliberalism and the Value of Higher Education," *International Studies in Sociology of Education* 23, no. 3 (2013), 273.

> single biggest problem the world has today, by far, is that people in the West are used to owning and using too much, and are setting an impossible example for the rest of the planet … So there's real-world, practical virtue in living modestly, "uselessly," and taking your pleasure from the thoughts and ideas you acquired in getting your "useless" degree in art or poetry or philosophy. The world will not be a better place when more people have more money and stuff. It can ONLY be better when more people have better thoughts.[107]

In this regard, Robert Reich, American political economist, adviser to Clinton, Blair and Obama and one of the most influential business thinkers,[108] expressed his concern, warning the UK not to pursue the "excessive marketization" in higher education that one can find in the US. He observed that as a result of such marketisation, US universities were at risk of losing their distinctive public mission. He highlighted the intensive collaboration with the market through the promotion of economic profit-driven research that brings immediate economic benefit to the detriment of other areas of research, regardless of their importance for development in the long run. Reich warned that that can lead to the marginalization of some disciplines which are necessary for the comprehensive development of society.[109]

In general, we can observe the worldwide tendencies that educational institutions, which should place the person at the center, in terms of her formation and integral development, are becoming more and more influenced by the neoliberal trends that approach education as something that should belong and contribute to the market. [110] Research notes that in particular two institutions are powerful in encouraging economic knowledge: the World Bank (as the world's largest source of money for education that lends around $25 billion per year to developing countries[111]) and the International Monetary Fund (IMF). Knowledge is seen as a valuable capital that will have a great impact on the future of work.[112] Joseph Stiglitz, ex-Chief Economist of the World Bank reported that the role of universities has changed from the traditional institution that emphasized knowledge for service industries to an emphasis on production. An example of this can be seen in China which has redefined the role of its universities as contributing to a knowledge economy.[113]

Neil Postman observes how many people take management as something that naturally characterizes the university. He questions that management is essential for education. He comments:

> We have grown so accustomed to it that we are near to believing management is an aspect of natural order of things, just as students and teachers have come to believe that education would be impossible without the structure of a college 'course.' (…) When a method of doing things

[107] Jones, "Afterword: Rates of Exchange: Neoliberalism and the Value of Higher Education," 274.
[108] Erin White, "Quest for Innovation, Motivation Inspires the Gurus Leading Thinkers Apply Varied Skills for Global Solutions," *The Wall Street Journal*, available at http://www.wsj.com/articles/SB120994652485566323 [accessed February 15 2015].
[109] Naidoo and Williams, "The Neoliberal Regime in English Higher Education: Charters, Consumers and the Erosion of the Public Good," 219.
[110] Davies Bronwyn and Peter Bansel, "Neoliberalism and Education," *International Journal of Qualitative Studies in Education* 20, no. 3 (2007), 247–259.
[111] Richard D. Lakes and Patricia A. Carter, "Neoliberalism and Education: An Introduction," *Educational Studies* 47, no. 2 (2011), 108.
[112] Mark Olssen and Michael A. Peters, "Neoliberalism, Higher Education and the Knowledge Economy: From the Free Market to Knowledge Capitalism," *Journal of Education Policy* 20, no. 3 (2005), 313–345.
[113] Olssen and Peters, "Neoliberalism, Higher Education and the Knowledge Economy: From the Free Market to Knowledge Capitalism," 335.

> becomes so deeply associated with an institution that we know longer know which came first – the method or the institution – then it is difficult to change the institution or even to imagine alternative methods for achieving its purpose. [114]

For all these above mentioned reasons, there is a danger that educational institutions can lose its distinctiveness in the public sphere. Some remark, that "there is nothing distinctive or special about education or health; they are services and products like any other, to be traded in the marketplace."[115] Others state even more sharply:

> Educational institutions – and this includes universities, who are supposed to be beacons of truth and critical thinking – become purveyors of spin, image-making, manipulative marketing, organized boasting and sometimes more toxic forms of deceit. The education system as a whole comes to stand, not for the common interest and self-knowledge of the society, but for ways to extract private advantage at the expense of others.[116]

It is necessary to remind ourselves that knowledge has an intrinsic value that cannot be subjugated to the economy nor understood only through a functionalist utilitarian lens. In the long run, this is not beneficial for the society. Thus, the role of the university should be to become "a space of education, not training,"[117] that is a space where ideas and knowledge will be challenged, criticized, developed, innovated and valued because of their intrinsic significance and not simply because of their instrumental value for the marketplace or government.[118]

This, however, does not mean that a reasonable degree of managerialism should be abandoned. Even though we are against excessive marketisation within the university sector, we acknowledge that the best practices and activities within the university should be fostered with a proper and wise managerial model. We agree with scholars O' Byrne and Bond who state:

> What good is a space for intellectual freedom if it cannot afford to employ lecturers or is unable to attract students? Certain assurances do need to be made concerning the quality of academic provision. Academics cannot presume they occupy some eternal, sacred space which is entirely free from regulation, because as with all other sectors of society, they must be accountable to the basic principles of justice-as fairness. [119]

1.3.4. EDUCATION AS COMMODITY AND STUDENT AS CONSUMER AND CUSTOMER

Due to the current trend of marketisation, some scholars argue that higher education promotes the *having* mode of existence, and not the *being* mode. Instead of fostering reflection, critical thinking and personal transformation, we acknowledge that education, in particular higher

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[114] Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage Books, 1993), 142-143.

[115] Michael Peters, "Neoliberalism," in: *The Encyclopedia of Philosophy of Education*, available at http://www.vusst.hr/ENCYCLOPAEDIA/neoliberalism.htm, [accessed November 15 2015], quote in Bronwyn and Bansel, "Neoliberalism and Education," 254.

[116] Raewyn Connell, "The Neoliberal Cascade and Education: An Essay on the Market Agenda and Its Consequences," *Critical Studies in Education* 54, no. 2 (2013), 106.

[117] O'Byrne and Bond, "Back to the Future: the Idea of a University Revisited," 581.

[118] O'Byrne and Bond, "Back to the Future: the Idea of a University Revisited," 581.

[119] O'Byrne and Bond, "Back to the Future: the Idea of a University Revisited," 581.

education, is used to prepare a student to become more professionally competent, while knowledge is frequently treated as a possession or commodity to help a person have greater success on the job market.[120]

In particular, higher education becomes commodified, and this commodification can manifest itself through four different models. First, the *credentialism model* which places an emphasis on achieving a certification of learning which is considered as an important tool for equipping a person for specific employment.[121] The primary focus is not on education, or on skills, but on completion of a specific curriculum and modules in order to accomplish certification. The second model of commodification is the *skills model* which implies that the focus is on the set of skills which is seen as a worthy commodity to attain. Students want to succeed in learning particular skills and techniques to enable them to have greater success on the job market.[122] Similarly, the *competence model* accents objectives and outcomes, student's performance and not necessarily what they know, but what they are able to do.[123]
Finally, the *consumption model* suggests that what is sold by universities "is neither skills nor certification, but consumption itself."[124] The meaning of knowledge and the role of higher educational institutions is changed under the influence of globalization and treated according to the financial value they bring: "the products of education, ideas, books, solutions, come to be valued in terms of their ability to be translated into cash."[125]
We state that it is not the right thing if knowledge and education are reduced to the logic of consumerism and commodity:

> Those who argue against consumerism in HE largely do so on the basis that there are strong moral arguments about making education a commodity in the same way fish and chips are a commodity purchased and consumed by an ever-willing public. In this sense, HE institutions become factories for the production of degrees which students can purchase using real money and their brains. Attempts by many universities to semesterise university calendars and to offer modules rather than units of instruction packaged at specific cost and transferable between degree programmes and institutions is increasingly being seen as evidence of the commodification of university instruction.[126]

However, it is not only that knowledge is considered as having utilitarian value, but the student is also "commodified within the system" and becomes a consumer.[127] The goal is not to

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[120] Mike Molesworth, Elizabeth Nixon and Richard Scullion, "Having, Being and Higher Education: the Marketisation of the University and the Transformation of the Student into Consumer," *Teaching in Higher Education* 14, no. 3 (2009), 277–287.
[121] Brian Miller, "Skills for Sale: What Is Being Commodified in Higher Education?" *Journal of Further and Higher Education* 34, no. 2 (2010), 200-201.
[122] Miller, "Skills for Sale: What Is Being Commodified in Higher Education?" 202.
[123] Mark K. Smith, "Competence and Competencies," available at http://infed.org/mobi/what-iscompetence-and-competency/#m1 [accessed March 20 2016].
[124] Miller, "Skills for Sale: What Is Being Commodified in Higher Education?" 203.
[125] Patricia Walker, "Market or Circus? Reflections on the Commodification of British Higher Education from the International Student Experience," *Education and Social Justice* 3, no. 2 (2001), 33., quote in Miller, "Skills For Sale: What Is Being Commodified in Higher Education?" 204.
[126] Felix Maringe, "The Student as Consumer: Affordances and Constraints in a Transforming Higher Education Environment," in *The Marketisation of Higher Education and the Student as Consumer*, eds. Mike Molesworth, Richard Scullion (New York: Routledge, 2011), 144.
[127] Patrick Fiona, "Neoliberalism, the Knowledge Economy, and the Learner: Challenging the Inevitability of the Commodified Self as an Outcome of Education," *ISRN Education* 2013 (2013), 4.

challenge or change students, to make them think deeply and critically, but to adjust them to a consumer society in which "good business and good education are now synonymous" while "education for *being* is being eliminated."[128] Molesworth and colleagues will assert that: "At its heart, the tension is between the conception of higher education as a financial investment and those who believe it ought to be understood in terms of intellectual development."[129]
The idea that the student is a consumer became evident from the seventies when the US increased tuition fees and shifted financial grants toward students, instead of institutions. Another example is the UK where one can observe the rise of the perception of the student as a consumer and where governments are changing their policies concerning financial aid – from higher education institutions to students "as customer beneficiaries."[130]

Although sometimes in the literature the term "consumer" is replaced with the term "customer", there is a difference among these concepts and they do not mean entirely the same thing. As Barnett points out: "A consumer is one who consumes the service extended to him or her. A customer, on the other hand, extends his or her custom to the provider."[131] When a service is only consumed, providers of that service have greater power and do not need to consider extensively the needs of the consumers. This happens more often in the cases of a monopoly and within the public services.[132] The customer has a greater impact in the world of the market than the consumer since he or she uses his or her own finances and purchases in order to attain specific services and products. If he or she is not satisfied with the provided service, he or she can easily search in another place for a better one.[133] It is believed that the contented customer will continue to use the service, recommend it to others and be loyal to a certain organization, company or institution.[134]

Customer and consumer relationships within the context of education have been criticized - one of the reasons is "the fact that the relationship is based on exchange usually of money and the goods or service makes them instrumental and manipulative (…).[135]" It should also be pointed out that it is not right to refer to students as customers whether or not they are funding their education. They are also involved in the process of education and are not just passive recipients of knowledge. As Geoff Sharrok notes: "calling them customers obscures the fact that 'going to university' isn't the same as going to McDonald's, or staying at the Hilton. The analogy

[128] Molesworth, Nixon and Scullion, "Having, Being and Higher Education: the Marketisation of the University and the Transformation of the Student into Consumer," 285.
[129] Molesworth, Nixon and Scullion, "Having, Being and Higher Education: the Marketisation of the University and the Transformation of the Student into Consumer," 285.
[130] Naidoo and Williams, "The Neoliberal Regime in English Higher Education: Charters, Consumers and the Erosion of the Public Good," 208.
[131] Barnett, "The Marketised University: Defending the Indefensible," 43.
[132] Barnett, "The Marketised University: Defending the Indefensible,"43.
[133] Barnett, "The Marketised University: Defending the Indefensible,"43.
[134] Maringe, "The Student as Consumer: Affordances and Constraints in a Transforming Higher Education Environment," 145.
[135] Maringe, "The Student as Consumer: Affordances and Constraints in a Transforming Higher Education Environment," 145.

doesn't work because in the marketplace, there's no-one at the door to assess whether you're qualified to eat those fries, or rent that room."[136]

Naiddo and Williams reported in their study, that it is not rare that prospective students as consumers and customers are formed even before they enter higher education. They analyze the offer among different colleges and universities in the same way they assess markets and shops to ensure that they will get best value for the money they pay.[137] Once again, education is treated as a commodity and higher education is transformed "into a pay-as-you-go transaction."[138] Moreover, higher education can be pursued because of its symbolic value, especially if the university is prestigious and elite. Students, in particular those who are wealthy and can afford studying, are aware that these universities function as "a positional good" which enables them to easier attain a better social reputation. What becomes problematic is that students are more focused on the prestige of a certain institution than on the teaching quality that it offers.[139] As a consequence, students who consume higher education can become in the long term, "passive and instrumental learners who are unwilling to extend their intellectual horizons."[140] In that way, it is encouraged:

> the bureaucratic and machine-like modern university in which it is no longer customary to find teachers and students but 'suppliers' and 'consumers', with all that this entails. As a result academics may experience anxiety and alienation over what they take students to be and what they take themselves to be. In this crowding of activities in time, what is lost is the time to think.[141]

In such circumstances, where education is treated as a commodity and valuable capital, learning outcomes become an important instrument in the commodification of education, signaling the delivery of "transferable skills, at most, but not education."[142] Due to consumerism, certain values, such as pedagogic abilities, creativity, enthusiasm for teaching and ability to cope with different type of students may be undermined.[143] Strong emphasis is placed on test scores and management discourse, and not on the person or on the need for "restoring human sensibility."[144] Education begins to lose its intrinsic worth, and the relationship between teacher

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[136] Geoff Sharrock, "Why Students are not (Just) Customers (and Other Reflections on Life after George)," *Journal of Higher Education Policy and Management* 22, no. 2 (2000), 150.

[137] Naidoo and Williams, "The Neoliberal Regime in English Higher Education: Charters, Consumers and the Erosion of the Public Good," 211.

[138] Naidoo and Williams, "The Neoliberal Regime in English Higher Education: Charters, Consumers and the Erosion of the Public Good," 211.

[139] Naidoo and Williams, "The Neoliberal Regime in English Higher Education: Charters, Consumers and the Erosion of the Public Good," 215.

[140] Naidoo and Williams, "The Neoliberal Regime in English Higher Education: Charters, Consumers and the Erosion of the Public Good," 219.

[141] Paul Gibbs, "Adopting Consumer Time and the Marketing of Higher Education," in *The Marketisation of Higher Education and the Student as Consumer*, eds. Mike Molesworth, Richard Scullion, Elizabeth Nixon and Abingdon Oxon (New York: Routledge, 2011), 52.

[142] David Brancaleone and Stephen O'Brien, "Educational Commodification and the (Economic) Sign Value of Learning Outcomes," *British Journal of Sociology of Education* 32, no. 4 (2011), 501.

[143] Naidoo and Williams, "The Neoliberal Regime in English Higher Education: Charters, Consumers and the Erosion of the Public Good," 219.

[144] Barry Down, "Schooling, Productivity and the Enterprising Self: Beyond Market Values," *Critical Studies in Education* 50, no. 1 (2009), 59.

and students becomes marginalized.[145] Education that lacks nurture, care and encounter misses something crucial:

> Education involves encounter between persons, and that encounter involves care. Learning from a computer is not education; the machine does not care. Learning from a person behaving like a machine is not education; that person's capacity for care is being suppressed. It is care that is the basis of the creativity in teaching, at all levels from Kindergarten to PhD supervision, as the teacher's practice evolves in response to the learner's development and needs.[146]

Research acknowledges that qualitative student-teacher relationships are very important for the student's well-being and for his or her overall educational experience, while some studies report that the relationship between a teacher and a student is the most fundamental predictor for student satisfaction within education. What students are seeking are caring and supportive relationships[147] which may be neglected due to rising consumption within education.

1.3.5. THE INFLUENCE OF NEW TRENDS ON SCHOLARS AND RESEARCHERS

However, the issues are not simply that knowledge is seen as a commodity, that students are approached as consumers and that the relationship between teacher and student has been neglected. Academics are also under attack. Patrick Baert and Alan Shipman write that due to increased pressure on scholars and researchers, they strive to publish more articles and books than their colleagues, be the first who will originate new results and compete with their colleagues to gain funds and grants for their research or a particular job and professional position.[148] There is a rise in "suspicion, rivalry and non-cooperation" among professionals and the erosion of collegial trust, which has negative consequences on the academic life and community of scholars.[149] Although all academics belong to the community of scholars, nevertheless, "they are also individuals who are concerned with cultivating their own reputation and are sometimes fiercely aggressive towards each other."[150] Moreover, research is frequently proposed, conducted and designed in such a manner to be of interest to sponsors and it is not rare, that results and conclusions are made so as to satisfy sponsors.[151] Academics often set up courses and offer subjects that will increase the number of students and teach those themes that will be practically useful for students' future work, while some other meaningful topics can be excluded.[152] All academics are pressured to publish a certain number of papers or books, although not all of them have the same working conditions, resources or ability. Baert and Shipman conclude that this pressure does not necessary lead to greater quality in publications

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[145] Brancaleone and O'Brien, "Educational Commodification and the (Economic) Sign Value of Learning Outcomes," 501, 509.
[146] Connell, "The Neoliberal Cascade and Education: An Essay on the Market Agenda and Its Consequences," 99–112.
[147] Scott Huebner, Kimberly J. Hills, Xu Jiang, Rachel F. Long, Ryan Kelly and Michael D. Lyons, "Schooling and Children's Subjective Well-Being," in *Handbook of Child Well-Being: Theories, Methods and Policies in Global Perspective*, ed. Ben-Aryeh Asher (Dordrecht: Springer, 2014), 803.
[148] Baert and Shipman, "University under Siege?" 169.
[149] Baert and Shipman, "University under Siege?" 169.
[150] Furedi, "Introduction to the Marketisation of Higher Education and the Student as Consumer, 1.
[151] Baert and Shipman, "University under Siege?" 174.
[152] Baert and Shipman, "University under Siege?" 174.

and question the motivation behind it: "All we know is that the next research assessment is probably not a good reason for writing."[153]
Finally, in a situation where peer-reviewed publications are strongly encouraged and where researchers are becoming distinguished on the basis of their publications that address other academics - what can be at stake, is that other means of communication, for instance "public lectures, dialogue or the media" can be left behind.[154] Some scholars will call this "the paradoxical tension in which higher education is positioned."[155] Namely, academia should cooperate with community and society since it is a part of it, but what happens, is that this cooperation can instead be orientated among researchers themselves.[156]

1.4. EDUCATION AND THE RISING TECHNOCRATIC PARADIGM

So far we have outlined some challenges within the world of education: marketisation and commodification. We should not neglect to mention one other trend: the rising technocratic paradigm. We want to ask about its impact and how it contributes to the integral education of a student.

Technology has its origin in two Greek words *tekhne* (which means art, craft) and *logos* (which means word, speech). Technology was understood in Greece as "a discourse on arts, both fine and applied."[157] In the 20th century, technology was frequently defined as "the means or activity by which man seeks to change or manipulate his environment."[158]

Its beginnings can be traced to over two million years ago, when people used tools made from natural resources, either for survival or for aesthetic purposes, such as the arts and decoration. In our contemporary time, technology is used mostly to maintain and improve living conditions.[159] As R. Volti says, "technologies are developed and applied so that we can do things not otherwise possible, or so that we can do them cheaper, faster and easier."[160]

The belief that technologies in the 21st century refer solely to machines is not accurate. Modern and digital technologies embody social and technical aspects. Neil Selwyn, in his research, enumerates three aspects of technology: i) "artefacts and devices" which refer to how technology is produced, ii) "activities and practices" which focus on how people can use

[153] Baert and Shipman, "University under Siege?" 177.
[154] Ek, Ideland, Jönsson and Malmberg, "The Tension between Marketisation and Academisation in Higher Education," 1306.
[155] Ek, Ideland, Jönsson and Malmberg, "The Tension between Marketisation and Academisation in Higher Education," 1306.
[156] Ek, Ideland, Jönsson and Malmberg, "The Tension between Marketisation and Academisation in Higher Education," 1306.
[157] Robert Angnus Buchanan, "History of Technology," available at http://www.britannica.com/technology/history-of-technology [accessed May 20 2016].
[158] Buchanan, "History of Technology," available at http://www.britannica.com/technology/history-oftechnology [accessed May 20 2016].
[159] Neil Selwyn, *Education and Technology: Key Issues and Debates.* (London: Continuum International Pub. Group, 2011), 7.
[160] Rudi Volti, *Society and Technological Change* (New York, St. Martin's Press, 1992), 4, quote in Selwyn, *Education and Technology: Key Issues and Debates*, 7.

technology, for instance through interactions and connecting with others, and iii) "context" which alludes to how technology is incorporated in institutions, communities, etc.[161]

Technology is a powerful tool which is changing and impacting upon our everyday landscape. Almost every sphere of our lives has become infiltrated with technology, including education. Educators throughout history, questioned how knowledge could be transmitted and what was the best way of doing it. In his book *Teachers and Machines: The Classroom Use of Technology since 1920*, Larry Cuban investigates technology use in the classrooms and states how for centuries many educators wanted to increase productivity in student's learning, while demanding less actual teaching of teachers. Hence the use of radio, television and film within an educational setting to stimulate students' learning. Already, by 1922, American inventor Thomas Edison forecasted:

> I believe that the motion picture is destined to revolutionize our educational system and that in a few years it will supplant largely, if not entirely, the use of textbooks. I should say that we get about two percent efficiency out of schoolbooks as they are written today. The education of the future as I see it, will be conducted through the medium of the motion picture…where it should be possible to obtain one hundred percent efficiency.[162]

Especially with the revolution of computers and the Internet, educators thought about how they might incorporate emerging technology into educational systems and how a student might benefit from it. The teacher was still present in the classroom and his or her engagement with technology was sometimes viewed as a "fickle romance" which aimed to "capture the paradox of stability and change in classrooms."[163]

There are educators who give strong support for the implementation of various technologies into educational practice and there are those who are hesitant. As Collins and Halverson remark, there are those who are "technology enthusiasts" and those who are "technology skeptics."[164] Proponents of technology support the new technological infrastructure within education. They argue that technology is inevitable and necessary. Since the world is changing, the role of school is to prepare their students to live successfully in the present day. Schools will not succeed if they remain wedded to 19th century technology, like "books, blackboards, paper and pencils."[165] Proponents of technology argue that "trying to prepare students for the 21st century with 19th century technology is like teaching people to fly a rocket ship by having them ride bicycles."[166] Proponents of technology claim that "just as reading was made necessary by the printing press and arithmetic by the introduction of money, so computer technologies are changing the very

[161] Selwyn, *Education and Technology: Key Issues and Debates*, 8.
[162] Larry Cuban, *Teachers and Machines: The Classroom Use of Technology since 1920* (New York: Teachers College Press, 1986), 9.
[163] Cuban, *Teachers and Machines: The Classroom Use of Technology Since* 1920, 4.
[164] Allan Collins and Richard Halverson, *Rethinking Education in the Age of Technology: The Digital Revolution and Schooling in America* (New York: Teachers College Press, 2009), 6.
[165] Collins and Halverson, *Rethinking Education in the Age of Technology: The Digital Revolution and Schooling in America*, 7-8.
[166] Collins and Halverson, *Rethinking Education in the Age of Technology: The Digital Revolution and Schooling in America*, 7-8.

ways we think and make sense of the world."[167] Nevertheless, this technological revolution has not fully taken place within educational institutions. Louis Gerstner, IBM's Chief Executive Officer, comments "that our public schools are low-tech institutions in a high-tech society."[168] Some scholars describe this situation by calling teachers "digital immigrants" and students "digital natives."[169] Their aim was to explore the lack of technology use on the part of educators.[170]

The "technology enthusiasts" claim that technology is a powerful and advanced tool that should be employed in the education of the student, for instance, through the implementation of interactive learning environments. They believe that this will lead to the reshaping and transformation of our educational systems for the better.[171] Technology can radically transform the way that education is delivered. It enables a wide access to education around the world, which can be seen for example in the widespread online learning taking place through online courses. Education is no longer restricted and held within the formal boundaries of education. It becomes virtual and accessible to everyone.[172]

Some other scholars write that technology should be employed in schools and universities because of the changing requirements of the evolving job markets. This requires that educational institutions adjust themselves in order to prepare students to become part of a successful workforce. In this regard, President Bill Clinton in 2000 emphasized that: "Frankly, all the computers and software and Internet connections in the world won't do much good if young people don't understand that access to new technology means... access to the new economy."[173] The best paid jobs will be those that require more enhanced and more demanding technological skills for which students need to be adequately prepared.[174]

Not only is it apparent that the economy and government foster the use of technology within schools and universities. There are also beliefs among parents and teachers that qualitative education is linked to the use of digital technology.[175]

But not all educators and teachers find it easy to adjust themselves to the demands of new technologies. Allan Collins and Richard Halverson write about teachers who lack the skills and confidence in using devices. They feel that their expertise is undermined when compared with the information that exists and can be accessed via the Internet. They question the reliability of the information taken from the web, especially in view of certain students who may fail to

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[167] Collins and Halverson, *Rethinking Education in the Age of Technology: The Digital Revolution and Schooling in America*, 8.
[168] Larry Cuban, *Oversold and Underused: Computers in the Classroom* (Cambridge, MA: Harvard University Press, 2001), 13.
[169] Margaret L. Niess, "Teacher Knowledge for Teaching with Technology: A TPACK Lens," in *Educational Technology, Teacher Knowledge and Classroom Impact: A Research Handbook on Frameworks and Approaches*, eds. Robert N. Ronau, Christopher R. Rakes and Margaret Niess (Hershey, PA: Information Science Reference, 2012), 3.
[170] Niess, "Teacher Knowledge for Teaching with Technology: A TPACK Lens," 3.
[171] Collins and Halverson, *Rethinking Education in the Age of Technology: The Digital Revolution and Schooling in America*, 8.
[172] Selwyn, *Education and Technology: Key Issues and Debates*, 28.
[173] Cuban, *Oversold and Underused: Computers in the Classroom*, 18.
[174] Cuban, *Oversold and Underused: Computers in the Classroom*, 15.
[175] Selwyn, *Education and Technology: Key Issues and Debates*, 24.

critically evaluate the data that they are presented with.[176] Some teachers find devices, such as cell phones, smartphones and video games distracting, having a negative impact on the attention of the students.[177] There are reports on the increasing information and knowledge available through new technologies that simultaneously have a rather negative effect on students and their intellectual abilities - their thinking, learning and discernment.[178] The constant flow of information is considered by some authors to be a kind of "information obesity", illustrating the difficulties young people have in handling the wide scope of information available to them, which in many cases is of poor quality.[179] As de Bottom remarks,

> Google, Twitter, Facebook, email, the iPhone, the Blackberry and the web have all finally conspired to kill our ability to be alone and unstimulated. Our unaided minds can no longer possibly hope to emulate the thrills available from these devilish technologies. Sales of serious books have plunged 39 percent since this time last year. We are at an epochal moment. Our intelligence has ended up making us stupid; it's a miracle if you are still reading.[180]

In his book *Education and Technology*: *Key Issues and Debates*, Neil Selwyn, describes how important realism is for assessing the use of techology in education. This assessment has both opportunites as well as significant limitations for the classroom.. He notes that "educational technologies do not always change things for the better. Technologies do not always allow people to work more efficiently or support people in doing what they want."[181] He quotes Fullan who said that "change is not necessarily progress."[182] Selwyn's concern is that the advocates of technology approach it as something that is "a ready solution to existing education problems."[183] Technology is seen as a means to solve problems that do not belong to the sphere of technology, such as social issues. There is a misleading belief about the powerful impact of technology, as if its use will bring about effective social change, or even worse, as if it is the only necessary factor in bringing about positive change. Selwyn suggests that we are to learn from history and recall our experiences with past technologies. They initially caused enthusiasm about the great changes they would bring about (including within education).[184]

From a historical perspective, it is easier to reflect on the impact, for instance, of televisions, film and radio on society and specifically on schools and universities. Each new introduction and embodiment of technology within the world of education is characterized by hope and optimism about the possible improvements of education practices. It is not rare to encounter exaggerated assertions about the transformative impact of new technologies.[185]

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[176] Collins and Halverson, *Rethinking Education in the Age of Technology: The Digital Revolution and Schooling in America* (New York: Teachers College Press, 2009), 5-6.
[177] Collins and Halverson, *Rethinking Education in the Age of Technology: The Digital Revolution and Schooling in America* (New York: Teachers College Press, 2009), 5-6.
[178] Selwyn, *Education and Technology: Key Issues and Debates,* 83.
[179] Selwyn, *Education and Technology: Key Issues and Debates,* 83.
[180] Alain De Botton, "My Week" in *The Observer* (21 June 2009), 36, quote in Selwyn, *Education and Technology: Key Issues and Debates*, 84.
[181] Selwyn, *Education and Technology: Key Issues and Debates,* 31.
[182] Selwyn, *Education and Technology: Key Issues and Debates,* 31.
[183] Selwyn, *Education and Technology: Key Issues and Debates,* 33-34.
[184] Selwyn, *Education and Technology: Key Issues and Debates,* 33-34.
[185] Selwyn, *Education and Technology: Key Issues and Debates,* 33-34.

There is a belief that new technologies will enhance the results and performance of students. While this may be true to some extent, in many cases it seems that new technologies have been used merely as a "technical fix."[186] As Todd Oppenheimer observes: "One could say that in the realm of education, technology is like a vine-it's gorgeous at first bloom but quickly overgrows, gradually altering and choking its surroundings."[187]

With technologies having been implemented in many schools, Selwyn observes the problems that begin to occur. For instance, "inconsistent use of the new technologies for a variety of technical, professional and personal reasons" and "lack of the expected impact."[188]

Experiences from history teach us that we have to be more cautious and critical concerning technologies and to examine their benefits and limitations. This does not imply that experiences and certain educational failures with old technologies would immediately be replicated with new, digital technologies. Some expect that digital technologies will be a significant factor in reshaping and technologically transforming the educational system.[189] However, Kentaro Toyama is skeptical that each new technological innovation is transformative:

> We don't expect that playing football video games makes a child a great athlete. We don't believe that watching YouTube will turn our kids into Steven Spielbergs. We don't think that socializing on Facebook will turn people into electable government officials. And, if none of those things work, then why do we expect it of writing, history, science, or mathematics?[190]

He adds that as we would never replace parenting with technology, we have to be careful not to replace teachers with gadgets and other technological devices. [191]
One thing is certain, we have to acknowledge the positive benefits that technology brings, but also be aware that technology has to be mostly used for the purpose of education. We agree with the position of Kentaro Toyama who highlights that:

> Computers can help good schools do some things better, but they do nothing positive for underperforming schools. This means, very specifically, that efforts to fix broken schools with technology or to substitute for missing teachers with technology invariably fail.[192]

Toyama emphasizes that the most important factor in education is to have good teachers of a high quality. If this is lacking, education cannot succeed regardless of the use of new technologies. In his research he reports the results of several studies, such as the one conducted by The Programme for International Student Assessment (PISA) which examines students' success in different countries. Obtained results demonstrate that Finland had one of the best results. Its educational system is characterized as a "low-tech, high-touch approach that

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[186] Selwyn, *Education and Technology: Key Issues and Debates*, 33-34.
[187] Todd Oppenheimer, *The Flickering Mind: Saving Education from the False Promise of Technology* (New York: Random House, 2004), xiv.
[188] Selwyn, *Education and Technology: Key Issues and Debates*, 57-58.
[189] Selwyn, *Education and Technology: Key Issues and Debates*, 57-58.
[190] Kentaro Toyama, "There Are No Technology Shortcuts to Good Education," in *Educational Technology Debate*, available at http://edutechdebate.org/ict-in-schools/there-are-no-technology-shortcuts-to-good-education/ [accessed May 26 2016].
[191] Toyama, "There Are No Technology Shortcuts to Good Education," available at http://edutechdebate.org/ict-in-schools/there-are-no-technology-shortcuts-to-good-education/[accessed May 26 2016].
[192] Toyama, "There Are No Technology Shortcuts to Good Education," available at http://edutechdebate.org/ict-in-schools/there-are-no-technology-shortcuts-to-good-education/[accessed May 26 2016].

emphasizes educational basics and includes relatively few hours of school or homework."[193] A positive example is also South Korea which had high student performances while at the same time using a great deal of technology. Nevertheless, PISA's study did not find a significant correlation between the use of technology and how students do on their school tests. In contrast, what PISA has acknowledged is "that the best-performing nations have a political commitment to universal education, high standards for achievement, and quality teachers and principals."[194]

1.4.1. SOME CRITICAL VOICES ON THE USE OF TECHNOLOGY

Neil Postman in his insightful book *Technopoly: Surrender of Culture to Technology* understands technology both as friend and as enemy.[195] In his book, Postman explains that technology has transformed and shaped our society:

> Technopoly is a state of culture. It is also a state of mind. It consists in the deification of technology, which means that the culture seeks its authorization in technology, finds its satisfaction in technology, and takes its orders from technology. This requires the development of new kind of social order, and of necessity leads to the rapid dissolution of much that is associated with traditional beliefs. Those who feel most comfortable in Technopoly are those who are convinced that technical progress is humanity's supreme achievement and the instrument by which our most profound dilemmas can be solved.[196]

Postman notes that we are able to produce and invent many new products, but as to the final purpose and meaning of our lives as human beings, Technopoly has no answer.[197] He presents the example of Charlie Chaplin's *Modern Times*, where he questions the naïve belief that we are the best when we behave like machines. What is lost is our "confidence in human [judgement] and subjectivity" which is instead replaced with "faith in powers of technical calculation."[198] In the process of gaining new technological skills, some others may be undermined or lost, for instance, scientific creativity. As an example, Postman takes Bernard Lovell, English physicist and the founder of Jodrell Bank Observatory. Lovell acknowledges the benefits of computers which can reach distant galaxies. However, he is also cautious because:

> literal-minded, narrowly focused computerized research is proving antithetical to the free exercise of that happy faculty known as an serendipity – that is, the knack of achieving favorable results more or less by chance.[199]

Postman observes that educational institutions do not provide young people with meaningful moral and intellectual goals nor with a clear vision of what it means to be an educated person.

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[193] Toyama, "There Are No Technology Shortcuts to Good Education," available at http://edutechdebate.org/ict-in-schools/there-are-no-technology-shortcuts-to-good-education/[accessed May 26 2016].
[194] Toyama, "There Are No Technology Shortcuts to Good Education," available at http://edutechdebate.org/ict-in-schools/there-are-no-technology-shortcuts-to-good-education/[accessed May 26 2016].
[195] Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage Books, 1993).
[196] Postman, *Technopoly: The Surrender of Culture to Technology*, 71.
[197] Postman, *Technopoly: The Surrender of Culture to Technology*, 42.
[198] Postman, *Technopoly: The Surrender of Culture to Technology*, 118.
[199] Postman, *Technopoly: The Surrender of Culture to Technology*, 120-121.

Instead, what is frequently fostered is a "technocratic" vision of a person who has many skills and who can sell him or herself well in the market. He comments:

> In consideration of the disintegrative power of Technopoly, perhaps the most important contributions schools can make to the education of our youth is to give them a sense of coherence in their studies, a sense of purpose, meaning, and interconnectedness in what they learn. Modern secular education is failing not because it doesn't teach who Ginger Rogers, Norman Mailer, and a thousand other people are but because it has no moral, social or intellectual center. There is no set of ideas or attitudes that permeates all parts of the curriculum. The curriculum is not, in fact, a "course of study" at all but a meaningless hodgepodge of subjects. It does not even put forward a clear vision of what constitutes and educated person, unless it is a person who possesses "skills." In other words, a technocrat's ideal – a person with no commitment and point of view but with plenty of marketable skills.[200]

Tod Oppenheimer writes how contemporary students experience the phenomenon of the "flickering mind."[201] It refers to the situation of having two paths from which to choose. One path is to become mature and confident in the way we use the latest technologies and efficiently deal with new challenges. The other path is to become victim to the new technologies and other commercial products.[202] Oppenheimer notes how American students are becoming more and more distracted. Their attention (or lack thereof), is not the only problem, but also "their ability to reason, to listen, to feel empathy, among other things, [it] is quite literally flickering."[203] He advocates a careful and meaningful use of technology. Otherwise, when we place overly high expectations on technologies and focus on them, other crucial features of education may be lost, such as well-prepared teachers and "an educational culture that is first and foremost about people."[204]

In another interesting book of his, *The End of Education*, Postman explains the twofold meaning of the 'end' in the title: "purpose" and "finish". He claims that "without a transcendent and honorable purpose schooling must reach its finish, and the sooner we are done with it, the better."[205] Postman argues that too much attention is placed on method, technique and the role of technology, but that the meaningful purpose and clear end of education is abandoned. In such a case, what can happen is the actual end of our education. He writes about the educational crisis which is related to the general crisis in society, a preoccupation with means, and not with ends. As he points out: "It is as if we are a nation of technicians, consumed by our expertise in how something should be done, afraid or incapable of thinking about why."[206]

Postman criticizes "false gods", such as the gods of technology, consumerism and economic utility. These "false gods" are present within educational systems. They diminish inspired vision, rich meaning and direction of educational practices. For instance, the "god of technology" leads people to think that technology gives them security and a sense of accomplishment. People will "alter their lifestyles, their schedules, their habits, and their

[200] Postman, *Technopoly: The Surrender of Culture to Technology*, 185-186.
[201] Oppenheimer, *The Flickering Mind: Saving Education from the False Promise of Technology*, xx.
[202] Oppenheimer, *The Flickering Mind: Saving Education from the False Promise of Technology*, xx.
[203] Oppenheimer, *The Flickering Mind: Saving Education from the False Promise of Technology*, xx.
[204] Oppenheimer, *The Flickering Mind: Saving Education from the False Promise of Technology*. 409.
[205] Neil Postman, *The End of Education: Redefining the Value of School* (New York: Vintage, 1996), 4.
[206] Postman, *The End of Education: Redefining the Value of School*, 4.

relationships to accommodate it."[207] He depicts this as a "technological adoration" and ironically states that the greatest enthusiasm for the "god of technology" is present among educators themselves.[208] Postman is concerned about the extreme enthusiasm and warns that "what we needed to know about cars—as we need to know about computers, television, and other important technologies—is not how to use them but how *they* use us."[209]

To be clear, Postman is not against technology nor against the use of computers in educational institutions. He is against allowing technology to "distract us from more important things" and from failing to engage us in becoming reflective with the capacity for critical inquiry. The "god of technology" promotes the importance of information and the value of being informed, but does not provide the final purpose of information and how it should be used in a meaningful way.[210]

Pope Francis also warns about the improper use of technology. In the encyclicals *Laudato Si,* he dedicates one whole chapter to the dominance of the technocratic paradigm which becomes visible in almost every sphere of human life.

He begins by enumerating the benefits that technology has for humanity, especially with regards to "medicine, engineering and communications." [211] Pope Francis expresses appreciation to all scientists who through their dedicated work contribute to the greater qualities of human lives. Seen through that lens, technology presents itself as a means that "has remedied countless evils which used to harm and limit human beings."[212] Moreover, science and technology are seen as "wonderful products of a God-given human creativity."[213]

An important phrase is human creativity, which although here is seen as God's gift, is nevertheless, also human and as such can be the source of failure and evil. He warns all people, regardless of their religious persuasions about the danger of the religion of technology - when it becomes like god and when people start to worship it. As he notes, "Life gradually becomes a surrender to situations conditioned by technology, itself viewed as the principal key to the meaning of existence."[214] In a similar manner, one other author comments:

> Contemporary technology – especially of the Internet connected variety – promises individuals that they will never be alone, that they will never be bored, that they will never get lost, and that they will never have a question for which they cannot execute a web search and find an answer. If older religions spoke of a god who was always watching, and always with the believer, than

[207] Postman, *The End of Education: Redefining the Value of School*, 19.
[208] Postman, *The End of Education: Redefining the Value of School*, 21.
[209] Postman, *The End of Education: Redefining the Value of School*, 21.
[210] Postman, *The End of Education: Redefining the Value of School*, 22.
[211] Pope Francis, *Encyclical Letter Laudato Si* (May 24, 2015), available at http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html [accessed May 14 2016], 102.
[212] Pope Francis, *Encyclical Letter Laudato Si* (May 24, 2015), available at http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html [accessed May 14 2016], 102.
[213] Pope Francis, *Encyclical Letter Laudato Si* (May 24, 2015), available at http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html [accessed May 14 2016], 102.
[214] Pope Francis, *Encyclical Letter Laudato Si* (May 24, 2015), available at http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html [accessed May 14 2016], 110.

> the smart phone replicates and reifies these beliefs – for it is always watching, and it is always with the believer. (...) It is thus not simply that technology comes to be presented as a solution to present problems, but that technology comes to be presented as a form of salvation from all problems. Why pray if "there's an app for that"?[215]

Pope Francis does not in any way neglect the importance of technology, which has to serve the human person, the promotion of his or her dignity, well-being and the common good. However, he is aware that progress in technology cannot be instantly linked to "the progress of humanity and history." [216] He highlights that the constant flood and novelty of products should not make us become passive recipients, but that it should encourage "wonder about the purpose and meaning of everything." [217] If we do not do that, "we would simply legitimate the present situation and need new forms of escapism to help us endure the emptiness."[218]
As one author comments, technology could be misleading since it offers "not so much a way of being in the world as a way of escaping from the world."[219] It can be of great assistance to help us stay in contact with family and friends who are far away, but technology can never enable us to have family and friendly relations with other persons. To have human and caring relationships is beyond the control of technology. [220] The Second Vatican Council summarizes that,

> all that men do to obtain greater justice, wider brotherhood, a more humane disposition of social relationships has greater worth than technical advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about.[221]

1.5. INSTRUMENTALIZATION OF EDUCATION

After exploring the issue of rising use of technology in education, its benefits and dangers, we will turn our attention to the instrumentalization of education, which approach education as something that can be instrumental and functional, that can bring profit and economic success. We will examine what happens when education is instrumentalized and not conceived of primarily in terms of a person's intellectual and moral transformation nor as an endeavor to

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[215] Anonymous blogger, "Towards a Bright Mountain: *Laudato S*i as Crituqe of Technology," available at https://librarianshipwreck.wordpress.com/2015/06/24/laudato-si/ [accessed May 14 2016].
[216] Pope Francis, *Encyclical Letter Laudato Si* (May 24, 2015), available at http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html[accessed May 14 2016], 110.
[217] Pope Francis, *Encyclical Letter Laudato Si* (May 24, 2015), available at http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html [accessed May 14 2016], 110.
[218] Pope Francis, *Encyclical Letter Laudato Si* (May 24, 2015), available at http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html [accessed May 14 2016], 113.
[219] Anonymous blogger, "Towards a Bright Mountain: *Laudato S*i as Crituqe of Technology," available at https://librarianshipwreck.wordpress.com/2015/06/24/laudato-si/[accessed May 14 2016].
[220] Anthony T. Kronman, *Education's End: Why Our Colleges and Universities Have Given Up on the Meaning of Life* (New Haven: Yale University Press, 2007), 231.
[221] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, 1965, §35 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. [accessed November 2 2016].

seek wisdom and virtue, but rather as a reality that can be described as the thinning and impoverishing of the concept of the person and education.

Put more concretely, instead of a broad view of education, which places a focus on the integral formation of the person, making her more human, wise and virtuous we see tendencies and policies within education whereby the concept of education itself is narrowed through the promotion of ideas geared toward profit and enhancing national prosperity and competitiveness.[222] Education becomes instrumentalized; its primary goals being the aggregation of profit, productivity and economic success.

When education is perceived as an important tool for the needs of the economy, and not primarily the interests of the academy, preparation for employment ends up being the sole purpose of education. There are voices who strongly advocate the idea that education should be led by employers since they are competent in recognizing what kinds of skills and abilities are important for the economy and economic success.[223]

The educational policies and practices that narrow the meaning of education are nowadays especially present within the higher educational institutions of Western society, which aim to prepare young people to be well-educated in order to become part of a good labor force. A skilled workforce will most probably lead to greater national prosperity and the enhancement of the competitiveness of one's country. Many prominent documents produced and supported by the European Union and European Commission declare the important value that education has for each individual and for his or her quality of life. However, a strong accent is placed on the fact that education has to stimulate and advance economic competitiveness and national prosperity.[224]

Discussions and debates regarding the instrumenatlization of education in order to bring about economic success and improve one's employment status in the job market were observed and discussed already by John Henry Newman in his influential book *The Idea of University*. Since its publication, which was around 150 years ago, this work continues to be meaningful and profound regarding the issue of education and its purpose. Newman emphasizes that knowledge has to be pursued for its own sake and ought to foster the culture of mind. Therefore, the goal of education should not be to become "men of information," but a person who has "culture of mind", who does not think in narrow and superficial way, but is able to reason and be critical. "Men of information" knows about many phenomena and is informed about many things, but he does not teach any truth and is lacking depth.[225]

> There are men who embrace in their minds a vast multitude of ideas, but with little sensibility about their real relations towards each other. These may be antiquarians, annalists, naturalists; they may be learned in the law; they may be versed in statistics; they are most useful in their

[222] Martha Nussbaum, *Not For Profit: Why Democracy Needs the Humanities* (Princeton, NJ: Princeton University Press, 2010).
[223] Stephanie Allais, *Selling out Education: National Qualifications Frameworks and the Neglect of Knowledge* (Rotterdam: Sense Publishers, 2014), 8.
[224] Blake Nigel, Richard Smith, and Paul Standish, *The Universities We Need: Higher Education After Dearing* (London: Taylor & Francis, 2013).
[225] Newman, *The Idea of a University: Defined and Illustrated*, 162, available at, http://www.gutenberg.org/files/24526/24526-pdf.pdf [accessed November 1 2015].

> own place; I should shrink from speaking disrespectfully of them; still, there is nothing in such attainments to guarantee the absence of narrowness of mind. If they are nothing more than well-read men, or men of information, they have not what specially deserves the name of culture of mind, or fulfils the type of Liberal Education.[226]

During his time, he was very much aware of the approaches that interpreted education in a narrow way, using it primarily to benefit the economy and not the person. Newman argues that behind these educational tendencies is the philosophy of utility. He criticizes the strong emphasis placed on the enhancement of national wealth, while a person becomes "more and more degraded as a rational being."[227] He describes this degradation in the following way:

> (…) A man is to be usurped by his profession. He is to be clothed in its garb from head to foot. His virtues, his science, and his ideas are all to be put into a gown or uniform, and the whole man to be shaped, pressed, and stiffened, in the exact mould of his technical character.[228]

In their insightful book, *The Universities We Need: Higher Education after Dearing*, Blake and colleagues provide a critical look at intrumentalization of education in the contemporary society, mostly in the UK, but also in other Western countries. They refer to *The Dearing Report* – the Report of the National Committee of Inquiry into Higher Education, which in the first chapter states the kind of vision they have for education:

> The purpose of education is life-enhancing: it contributes to the whole quality of life. This recognition of the purpose of higher education in the development of our people, our society, and our economy is central to our vision. In the next century, the economically successful nations will be those which become learning societies: where all are committed, through effective education and training to lifelong learning.
>
> So, to be a successful nation in a competitive world, and to maintain a cohesive society and a rich culture, we must invest in education to develop our greatest resource, our people. The challenge to achieve this through the excellence and effectiveness of education is great…[229]

Blake and colleagues observe that the major problem is not the fact that education should foster and improve national and economic prosperity. What they find more troubling is something far more complex. They argue that within the educational framework we witness the "final triumph of instrumental thinking" evident through the highlighting of economic success, "the language of instrumental reason", "individualism", the "thinning of our conception of a person" and not dedicating sufficient attention to "questions of ends" in discussing the aim and purpose of education.[230] Authors claim that instrumental reason is prevalent in our education, and is especially evident through two features: effectiveness and skills.

The talk about effectiveness is present everywhere. They comment that effectiveness is a language of action, not of value. It is about the means to get something. We should ask ourselves, what kind of difference are we being asked to make and what are the values

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[226] Newman, *The Idea of a University: Defined and Illustrated*, 162, available at, http://www.gutenberg.org/files/24526/24526-pdf.pdf [accessed November 1 2015].
[227] Newman, *The Idea of a University: Defined and Illustrated*, 197, available at, http://www.gutenberg.org/files/24526/24526-pdf.pdf [accessed November 1 2015].
[228] Newman, *The Idea of a University: Defined and Illustrated*, 199, available at, http://www.gutenberg.org/files/24526/24526-pdf.pdf [accessed November 1 2015].
[229] Nigel, Smith and Standish, *The Universities We Need: Higher Education After Dearing*, 51.
[230] Nigel, Smith and Standish, *The Universities We Need: Higher Education After Dearing*, 52.

underlying it - are they really worthy?[231] In addition to the notion of effectiveness, instrumental reason is evident through another feature - skills, where the authors note the impression that all human abilities, manners, qualities and virtues can be named and seen through the lens of skills.[232] Related to effectiveness and skills, the notion of performativity is also strongly encouraged. Miller utilizes Lyotard's observation and writes:

> (…) In a postmodern society, performativity ensures that the transmission of knowledge is no longer designed to train an elite capable of guiding the nation towards its emancipation, but to supply the system with players capable of acceptably fulfilling their roles at the pragmatic posts required by its institutions' – a process he describes as the 'mercantilization of knowledge.'[233]

Blake and colleagues observe that the concept of a person becomes thinner and thinner. Not only are all our human abilities reduced to the language of skills and seen through the lens of performativity, but our conception of education becomes "empty and unsatisfactory."[234] Those who graduate could easily have the impression that the education they have received is something that will bring benefit to their employment status, but is this all that can be expected when young people complete their studies? It appears that students are taught how to be individualistic and competitive, and that they are valued according to their productivity and effectiveness.[235] Postman especially criticizes narrow view of education within American context. He questions the purpose of education and is it really only to gain good job? He finds that this is an attitude encouraged not only from the side of economy, but also through commercials and media:

> The commercial will either imply or state explicitly that education will help persevering student to get a good job. And that's it. Well, not quite. There is also the idea that we educate ourselves to compete with Japanese or the Germans in an economic struggle to be number one. Neither of these purposes is to say the least grand or inspiring. The story each suggests is that the United States is not a culture but merely an economy, which is the last refuge of an exhausted philosophy of education.[236]

We do not disregard the fact that one of the important purposes of education is enabling students to be sufficiently skilled and to be able to earn income, however we cannot reduce the purpose of education entirely to that goal. If that happens, we agree that "reducing education to the impartation of technical skills is the equivalent of reducing human flourishing to production and consumption."[237]

Currently, one of the strongest contemporary voices against narrowing education and using it primarily to gain personal and national profit is American philosopher Martha Nussbaum who questions the deepest purpose and meaning of education and criticizes current trends within educational systems that are profit-driven. She calls it the "silent crisis" in education which is becoming visible in almost every part of the world. There is strong advocacy to prepare students

[231] Nigel, Smith and Standish, *The Universities We Need: Higher Education After Dearing*, 53.
[232] Nigel, Smith and Standish, *The Universities We Need: Higher Education After Dearing*, 53-55.
[233] Miller, "Skills for Sale: What Is Being Commodified in Higher Education?" 203.
[234] Nigel, Smith and Standish, *The Universities We Need: Higher Education After Dearing*, 61.
[235] Nigel, Smith and Standish, *The Universities We Need: Higher Education After Dearing*, 59-64.
[236] Postman, *Technopoly: The Surrender of Culture to Technology*, 174.
[237] Richard Langer, Elizabeth M. Lewis Hall and Jason McMartin, "Human Flourishing: The Context for Character Development in Christian Higher Education," *Christian Higher Education* 9, no.4 (2010), 352.

to be economically productive and support skills for profit-making, while at the same time, humanities and the arts are disregarded as economically useless. As one scholar comments:

> A student who is capable of making a good living may not be capable of living well: may not be able, or inclined to engage in social and political work against injustice or toward civic improvement, or to engage with the kinds of existential questions (…).[238]

Nussbaum argues how educational system should employ Socratic pedagogy. It fosters examination of one's way of living and critical thinking against passive and narrow thinking. Moreover, Socratic pedagogy supports education which teach children and young people "to understand the logical structure of an argument, to detect bad reasoning, to challenge ambiguity."[239] Education should engage young people in thoughtful and insightful discussions and to foster active powers of mind. If this type of education is not promoted, Nussbaum's concern is that individuals will be more like machines, than a complete human beings:

> Thirsty for national profit, nations, and their systems of education, are heedlessly discarding skills that are needed to keep democracies alive. If this trend continues, nations all over the world will soon be producing generations of useful machines, rather than complete citizens who can think for themselves, criticize tradition, and understand the significance of another person's sufferings and achievements.[240]

Nussbaum writes how it is essential to promote Socratic values in order "to produce a certain type of citizen: active, critical, curious and capable of resisting authority and peer pressure."[241] She stresses how liberal arts education is of crucial significance for forming humane, critical and empathic people, teaching students how to think well and imagine various human conditions, including human vulnerability and suffering. True education should prepare one not only for citizenship and employment, but also for living a meaningful life and living well. In contrast, profit-centered education is not able to support that aim since it forgets and neglects the important dimensions about human beings and human living.[242]

1.6. AGAINST EXCESSIVE MARKETISATION AND INSTRUMENTALIZATION

In our contemporary time, business ideals are more and more intensive and profoundly penetrating the world of higher education. Although we cannot escape a certain degree of marketisation, which ultimately is not an unacceptable or bad thing, this does not mean that we have to forget that "the business of education is education, not business."[243] We still want to distinguish these two realities, their goals, aim, meaning and purpose. Economy and education should serve the human and integral development of every person, and not vice versa. In relation to marketisation, we have also discussed commodification and instrumentalization of education. These two trends in some way diminish the richness, beauty and power of education. The instrumental relationship toward education and finally toward the person has been

[238] Gregory Rollins Maughn, "Review of Martha Nussbaum, Not for Profit: Why Democracy Needs the Humanities," *Studies in Philosophy and Education* 30, no. 4 (2011), 420.
[239] Nussbaum, *Not For Profit: Why Democracy Needs the Humanities*, 72.
[240] Nussbaum, *Not For Profit: Why Democracy Needs the Humanities*, 2.
[241] Nussbaum, *Not For Profit: Why Democracy Needs the Humanities*, 72.
[242] Nussbaum, *Not For Profit: Why Democracy Needs the Humanities*.
[243] Sharrock, "Why Students are not (Just) Customers (and Other Reflections on Life After George)," 152.

criticized in particular by two influential German philosophers Martin Heidegger and Jürgen Habermas.[244] Habermas writes that:

> (...) universities present themselves as part of a system requiring less and less normative integration in the heads of professors and students the more it becomes self-regulating via systemic mechanisms with disciplinary production of technically useful information and job qualifications directed at the environments of the economy and the planning administrative bureaucracy."[245]

Therefore, it is crucial to return to the normative and epistemological questions about the elementary meaning and aim of education. At the center of our educational policies and educational programs should be human development, one's wellbeing and flourishing and not the uncritical following of economic imperatives. Rather, discerning when "the needs of the individual as a human being have been subjugated to the needs of capital and economy"[246] become important.

In the following section, we want to argue against all these tendencies that impoverish the purpose of education and ask ourselves what education should be like. We believe that after a student completes his or her studies and attains a degree, he or she can say that he or she became not only skilled, smarter and professionally competent, but also better, wiser and more caring. Specifically, we will argue that education should foster the integral formation of the human person, contribute to his or her greater well-being and flourishing, nourish caring relationships, empower him or her to develop his or her potential and talents, and cultivate wisdom and critical thinking. In one sentence, we advocate education that enables growth in humanity. This will be the theme in the following lines.

1.6.1. HIGHER EDUCATION AS GROWTH IN HUMANITY

How do we envision the university, what values should be promoted and what should students and scholars expect from it? In order to answer these questions, what will be useful is a reinterpretation of Habermas, who regards universities as "agents of change and emancipation" and is against focusing on "technically exploitable knowledge." The purpose of education is not only technical progress and preparation for a particular profession, but it should be concerned also with "general education, the transmission of culture, and the enlightenment of the public political sphere."[247] One of the main tenets of education and research is discovery and the pursuit of truth. Therefore, all our knowledge requires open discussion and ongoing growth so that it does not become "fossilized by institutional mechanisms."[248] We need to

[244] Cathryn Carson, "Science as Instrumental Reason: Heidegger, Habermas, Heisenberg," *Continental Philosophy Review* 42, no. 4 (2010), 483-509. Here we focus on Habermas's reflection.

[245] Jürgen Habermas and John R. Blazek, "The Idea of the University: Learning Processes," *New German Critique*, no. 41, *Special Issue on the Critiques of the Enlightenment* (1987), 7.

[246] Patrick Fiona, "Neoliberalism, the Knowledge Economy and the Learner: Challenging the Inevitability of the Commodified Self as an Outcome of Education," *ISRN Education* 2013 (2013), 7.

[247] Luca Mavelli, "Widening Participation, the Instrumentalization of Knowledge and the Reproduction of Inequality," *Teaching in Higher Education* 19, no. 8 (2014), 862.

[248] Connell, "The Neoliberal Cascade and Education: An Essay on the Market Agenda and Its Consequences," 105.

question our educational goals as critical thinkers, and not just perform or achieve them. Educational goals and tasks require ongoing critical evaluation.[249]

Habermas argued that we ought not to forget why the university exists in the first place and the way in which it can continue to successfully accomplish its role. We have to keep in mind that universities

> are forms of objective spirit. An institution remains capable of functioning only as long as it embodies in living form the idea inherent to it. As soon as the spirit leaves it, an institution rigidifies into something purely mechanical, as an organism without a soul decomposes into dead matter.[250]

In a similar manner, others will comment that contemporary education does not provide really integral education, but that "institutions killed edification for profit, and what was taken to be an educated person became an accredited person, a person of technological being."[251] There is a growing number of critics against marketisation and rising consumerism where it will be noted that "there is a yearning … for a public life that addresses things … that people care about deeply. A yearning for a public life of larger meaning, that goes beyond purely economic questions."[252]

Nel Noddings agrees that there is something more in a human's and nation's life beside "economic superiority," and adds that educational reformers have forgotten, in a more profound and comprehensive manner, to deal with the issues of a person's well-being and a student's flourishing.[253] Noddings will point out that education should lead to greater well-being and that there is a need to restructure our educational systems in a way that will facilitate students to lead happier and more fulfilling lives. In order to accomplish that, students should also be educated for the benefit of their personal lives, which would include the importance of caring relationships, starting from home and broader community, cultivation of character and spirituality and the interpersonal growth where self-esteem and friendships have an important place.[254] The primary focus should be the person, her formation, well-being and human flourishing, and not primarily economic growth. Flourishing is a notion that was frequently used by ancient Greeks as a synonym for *eudaimonia* and refers to the good life: "well-being, living well and doing well."[255] Flourishing cannot be reduced to increasing material wealth.[256]

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[249] Melanie Walker, "Widening Participation; Widening Capability," *London Review of Education* 6, no. 3 (2008), 275.

[250] Jürgen Habermas, *The New Conservatism: Cultural Criticism and the Historian's Debate* (Cambridge: Polity Press, 1989), 101.

[251] Paul Gibbs, "Happiness not Salaries: The Decline of Universities and the Emergence of Higher Education," in *Thinking about Higher Education*, eds. Paul Gibbs and Ronald Barnett (New York: Springer, 2014), 40.

[252] Michael Sandel and Fabrizio Doug, "Justice," in D. Fabrisio (Producer), Radio West. Salt Lake City, UT: KUER Public Radio, available at www.publicbroadcasting.net/kuer/news.newsmain/article/184/0/1664576/RadioWest/61810 [accessed December 1, 2015], quote in Maughn, "Review of Martha Nussbaum, Not for Profit: Why Democracy Needs the Humanities," 424.

[253] Nel Noddings, *Happiness and Education* (New York: Cambridge University Press, 2003).

[254] Noddings, *Happiness and Education*.

[255] Carl A. Grant, "Cultivating Flourishing Lives: A Robust Social Justice Vision of Education," *American Educational Research Journal* 49, no. 5 (2012), 913.

[256] Harry Brighouse, *On Education* (London: Routledge, 2006), 38.

Harry Brighouse in his research reported that studies confirm that there is no increase in the average subjective well-being of an individual after he or she reaches a certain annual income. He writes that in the period from 1972 to 1991 GDP per capita grew in the United States by thirty-nine percent. However, the number of those who claimed that they were 'very happy' failed to increase considerably within that time. Brighouse observes a similar situation in Japan.[257] He writes that evidence reveals that there are certain crucial aspects which contribute to the level of one's well-being and flourishing: "financial situation, family relationships, work, community and friends, health, personal freedom, and personal values." He explains:

> We know that people are made happy neither by materialism nor by the wealth that materialism brings. Poverty makes people unhappy, and restricts considerably their ability to flourish, even when poverty is conceived as a relative rather than as an absolute concept. The low status and stress that accompany relative poverty, and the lack of control over one's conditions of life, diminish people's ability to flourish. But once people have achieved a reasonable level of financial security, additional income and wealth do not make them happier, especially if premised on the need to spend more hours at work and away from family and friends. (…)
>
> We also know that people are happier when they are connected in social networks. Close connections to, and successful relations with, family and friends correlate closely with reports of subjective wellbeing. Being able to spend time with, and relate intimately to, other people is a tremendously important precondition of flourishing for most of us. (…)[258]

Good education should open the door for a meaningful life, and not just prepare a student to be professionally competent and economically successful. Brighouse emphasizes that the center of whole educational strategies and policies is the student, particularly his well-being. This does not mean that schools should force children and youth to adopt a certain lifestyle; rather they have to be well informed about what constitutes human flourishing and be aware of the duty to provide children and youth with various opportunities, which will enable them to develop capacities that are necessary for living a flourishing life.[259]

In this regard, some scholars will especially emphasize one important dimension within education that contributes to the better quality of student's lives and their greater well-being: the dimension of empowerment. In his book *The Power of Education*, Colin Power criticizes education for being too much linked with market and business and highlights the strategy of empowerment that can transform students' lives. Power utilizes an example of Nobel Prize winner Albert Camus, who experienced in his personal life, an elementary teacher, Monsieur Germain, who was for him, the crucial and most important person after his mother. Two days after receiving the Nobel Prize for literature (1957), Camus wrote a letter dedicated to his teacher:

> Dear Monsieur Germain,
>
> I have just been given far too great an honour, one I neither sought nor solicited. But when I heard the news, my first thought after my mother was of you. Without you, without the affectionate hand you extended to the poor child that I was, without your teaching and your example, none of this would have happened. I don't make too much of this sort of honour. But at least it gives me the opportunity to tell you what you have been and still are for me, and to

[257] Brighouse, *On Education*, 39-40.
[258] Brighouse, *On Education*, 45-46.
[259] Brighouse, *On Education*, 45-46.

> assure you that your efforts, your work and the generous heart you put into it still live in one of your little schoolboys who, despite the years, has never stopped being your grateful pupil. I embrace you with all my heart.[260]

Power appreciates the positive example of teachers who empower their students and states: "How, pray tell, I often asked economists, does one measure the value of a Monsieur Germain or an Albert Camus? The economic models and estimates of rates of return used to drive investment and development policies fail to capture what is of most value, the treasure within, the human spirit."[261] Instead of supporting the idea of individual *homo economicus* and allowing competitive markets to alienate a person from relationships within the community, we should be attentive to the real purpose of education and question the validity of reducing education to employment and consumerism. [262]

Education should lead towards a life that is lived well. In order to achieve that aim, young people should be taught how to reflect wisely, how to recognize what is truly good and worthy and be able to identify what is crucial for human flourishing. Practical wisdom is something that is important and necessary in this regard.[263] Nevertheless, although there has been a great amount of progress in theoretical and scientific knowledge, in particular from the second half of the twentieth century, people have not necessarily become wiser. One of the major crises facing us today is the existence of education without wisdom.[264] This is dangerous, since, education detached from wisdom, from recognizing what has real value in life, can be used to cause additional suffering and injustice rather than benefit humankind.[265] Wisdom, which is broader than practical intelligence, teaches us not only caring about for one's self-interest, but also seeking what is good for others and what contributes to the common good.[266]

Teachers have the meaningful task of opening students' minds to the truth, especially when students who come to them are not only grounded in truth, but also in many falsehoods and misunderstandings. For this reason, it is important not only to build new knowledge and experiences, but also to correct wrong beliefs.[267] In that process, which Paulo Freire compares to a "cooperative enterprise" a teacher is not only the one that shares knowledge or teaches, but he is involved in a process in which students and teachers are learning alongside each other and together they seek to understand the reality of life. They communicate it, but are also open to criticism and in this way, education becomes a dynamic, challenging process.[268] Education

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[260] Albert Camus, *The First Man* (London: Penguin, 1994), quote in Power, *The Power of Education: Education for All, Development, Globalisation and UNESCO*, 4.
[261] Power, *The Power of Education: Education for All, Development, Globalisation and UNESCO*, 4.
[262] Joseph A. Henderson and David W. Hursh, "Economics and Education for Human Flourishing: Wendell Berry and the Oikonomic Alternative to Neoliberalism," *Educational Studies* 50, no. 2 (2014), 167-168.
[263] Doret J. de Ruyter, "Pottering in the Garden? On Human Flourishing and Education," *British Journal of Educational Studies* 52, no. 4 (2004), 378.
[264] Andrew Targowski, "Teaching for Wisdom," *Dialogue and Universalism* 22, no. 3 (2012), 96.
[265] Nicholas Maxwell, "Knowledge to Wisdom: We Need a Revolution," *Philosophia* 34, no. 3 (2006), 377.
[266] Robert J. Sternberg, "Why Schools Should Teach for Wisdom: The Balance Theory of Wisdom in Educational Settings," *Educational Psychologist* 36, no. 4 (2001), 231.
[267] Kelvin Stewart Beckett, "Paulo Freire and the Concept of Education," *Educational Philosophy and Theory* 45, no. 1 (2013), 55.
[268] Beckett, "Paulo Freire and the Concept of Education," 57-61.

should not only lead to greater awareness of the current existential situation and social and cultural realities, but also empower individuals and groups to change and transform them, especially those structures that are unjust. Good education empowers human potential and encourages creativity and reflective actions, which are necessary in order to bring about a certain positive change.[269] Education should resist the "culture of silence" which disempowers people, especially those who are marginalized, in a way that human development and flourishing is not encouraged by the various political, social and economic realities.[270] Education should become "the practice of freedom," that promotes and empowers people to approach reality and their existence in a critical and creative way and to teach them how they can transform it.[271]

Education that empowers must teach a person to think correctly. However, in order to do that, a teacher must first be able to exercise that skill himself, and not just transmit knowledge in a mechanical way. The ability to think and reflect is an important path to true education. Freire emphasizes,

> Thus it becomes clear that the role of the educator is one of a tranquil possession of certitude in regard to the teaching not only of contents but also of "correct thinking." Therefore, it becomes obvious that she/he will never develop a truly "critical" perspective as a teacher by indulging in mechanical memorization or the rhythmic repetition of phrases and ideas at the expense of creative challenge. Intellectuals who memorize everything, reading for hours on end, slaves to the text, fearful of taking a risk, speaking as if they were reciting from memory, fail to make any concrete connections between what they have read and what is happening in the world, the country, or the local community. They repeat what has been read with precision but rarely teach anything of personal value. They speak correctly about dialectical thought but think mechanistically. Such teachers inhabit an idealized world, a world of mere data, disconnected from the one most people inhabit.[272]

This goes back to the ideas, for instance of John Dewey, who criticized the practice of educators who prefer to hold on to old, well-known paths, and do not endeavor to explore new and different paths within education: "it is easier to walk in the paths that have been beaten than it is, after taking a new point of view, to work out what is practically involved in the new point of view."[273]

Teachers have a serious and profound responsibility to educate a young person and young generations, with the knowledge that at the center, a student as a person exists, and that education is not simply actualized through delivering competences, skills, and knowledge. This is valuable, but not sufficient. Education should become "a communication of life," where teachers are aware that they are "shapers of new generations for the benefit of humanity" and that they are engaged in the educational process, which should be transformative and contribute to the integral education of every human person. [274]

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[269] Power, *The Power of Education: Education for All, Development, Globalisation and UNESCO*, 4.
[270] Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum, 2000), 30.
[271] Freire, *Pedagogy of the Oppressed*, 34.
[272] Paulo Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage* (Lanham: Rowman & Littlefield Publishers, 1998), 34.
[273] John Dewey, *Experience and Education* (New York: Kappa Delta Pi, 1998), 30.
[274] Pittau, "Education on the Threshold of the Third Millennium: Challenge, Mission, and Adventure," 145-146.

CONCLUSION

Thus far, we have observed some of the major emphases that should be placed on the concrete word, higher education. We advocate for the transformative power of education and note that many young people around the world have an experience of teachers and educators who through their work, shared with them not only knowledge, but also empowered them to develop their strengths, engaged them to seek truth and wisdom and in that way, advanced their judgment about what is worthy and what contributes to greater humanity. We are not against education that brings profit, but we are against education where this is the primary goal. This impoverishes the richness of education and its service for the greater growth of the human person.

The aim of this chapter was to demonstrate the intrinsic importance of education as a window and door for a better life. We emphasized that every person, especially every child has a right and a guaranteed access to at least elementary education, but we have also noted that it should not stop at that level. In the twenty-first century, higher education is of great significance.

We have paid particular attention to higher education and its meaning. We have depicted the change from the traditional vision of higher education funded by state, to one that incorporates market and business ideals, privatization and other trends including: the marketisation, commodification, rising use of technology and instrumentalization of education. We noted the possible harmful consequences of these trends for a person and for the concept of education as well. We argued for a richer understanding of education, especially higher education and in this regard, have pointed out that education should ultimately make a person a better human being.

In the following three chapters, we want specify one aspect of education: moral education which involves the question of educating young people in morality, cultivating excellence of character and formation in virtues. The theme of character will be discussed next.

CHAPTER 2

CHARACTER

INTRODUCTION

This chapter investigates dominant issues concerning character. We argue that besides knowledge, competences, and skills, educational institutions have to promote the intentional formation of character and virtues that enable a person to growth in humanity and to live a flourishing life. Without this dimension, educational institutions are missing something essentially human.

The question of what is character has been asked throughout human history and different conceptions and understanding have been developed. Philosophers, educators, and scholars endeavor to answer the various questions related to character: How do we define character? Who has the strongest impact on its formation? What are the ways we can educate character? In the education of character, what role do these different parties play: family, school, peers, religious communities, culture, and media? These are just some of the most crucial questions that have been discussed.[1]

Eminent thinkers from Aristotle, Plato, and Socrates, to the latter Augustine and Aquinas examined the question of how to foster the integral development of the human person, in particular, a person's character. Without good character it is not possible to live a good life nor to become a good person. Character is understood as a central human excellence. In order to construct moral character, a person has to embrace and develop virtues. Virtues we understand to be character traits that are worthy and desirable to have and which enable a person to live a happy and flourishing life.[2]

The question how to raise good children, good students, and good citizens is one of the major questions that moral educators endeavor to answer. There are different perspectives within this regard. The majority would agree that we need moral and virtuous members in our society who will take care of not only one’s personal well-being, but also of those who cannot advocate for themselves.[3]

In this chapter, we will examine why character is important for a person and for his or her life, and later, in chapter 3, we will analyze more in detail how moral education, can be designed.

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[1] Christopher Peterson and Martin E. P. Seligman, *Character Strengths and Virtues: A Handbook and Classification* (New York: Oxford University Press, 2004), 5.

[2] See David Carr, *Educating the Virtues* (London & New York: Routledge, 1991); David Carr and Jan Steutel, *Virtue Ethics and Moral Education* (London: Taylor & Francis, 1999); Rosalind Hursthouse, *On Virtue Ethics* (London: Wiley Blackwell Readings in Philosophy, 2002); Michael Slote, *From Morality to Virtue* (Oxford: Oxford University Press, 1992), Christine Swanton, *Virtue Ethics: A Pluralistic View* (Oxford University Press, 2003), and James Arthur, *Of Good Character: Exploring Virtues and Values in 3-25 Year-Olds* (Exeter: Imprint Academic, 2010).

[3] Wolfgang Althof and Marvin W. Berkowitz, "Moral Education and Character Education: Their Relationship and Roles in Citizenship Education," *Journal of Moral Education* 35, no. 4 (2006), 495–518.

Although family is the most important and the most responsible moral agency for the formation of student's character, here we will draw our attention on the responsibility and impact of educational institutions on the moral and character development of students.

2.2. CHARACTER

2.2.1. DEFINING CHARACTER

The word character has its origins in the Greek word *kharaktēr*, which means "a stamping tool." From the early 16th century it referred to "feature, token, trait" and later development of this word was associated with "a description, especially of a person's qualities," and "distinguishing qualities."[4] Gini and Green explain that:

> Originally *charaktēr* designated the marks impressed on a coin. Applied to human beings, *charaktēr* refers to the enduring marks or etched-in factors that have been impressed on a person's mind (*psuchē*, "soul"). These consist in the person's inborn talents as well as in the learned traits – those acquired through education and experience. These "engravings" set us apart, define us, and motivate our behavior.[5]

In the *Oxford Dictionary*, there are several definitions of the word character: "the mental and moral qualities distinctive to an individual; the distinctive nature of something; the quality of being individual in an interesting or unusual way; strength and originality in a person's nature; a person's good reputation."[6]

In everyday language, character can be associated with the term nature, where every characteristic of a person can be seen as a character trait. It can be also stated that a person is "quite a character," which indicates that an individual possesses something that makes them an eccentric person. The statement a "man of character" implies that a person is good and honorable. The last notion involves the moral aspect – that is, the presence of moral virtues.

A possible definition, tough, too narrow to understand the concept of character, is given by Ernest Hull SJ: "Character is life dominated by principles, as distinguished from life dominated by mere impulses from within and mere circumstances from without."[7]
Taya Cochen and Lilly Morse suggest that character is: "An individual's disposition to think, feel, and behave in an ethical versus unethical manner, or as the subset of individual differences relevant to morality."[8] Stanley Hauerwas defines character as something that determines a human person and that gives prediction as to how a person will act and behave. Thus, it is very important that character is intentionally formed:

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[4] Oxford Dictionaries, "Character," available at (http://www.oxforddictionaries.com/definition/english/character) [accessed January 17 2015].
[5] Al Gini and Ronald Michael Green, *10 Virtues of Outstanding Leaders: Leadership & Character* (Chichester, West Sussex: John Wiley & Sons Inc., 2013), 10.
[6] Taya R. Cohen and Lily Morse, "Moral Character: What It Is and What It Does," *Research in Organizational Behavior* 34 (2014), 45.
[7] Arthur, *Education with Character: The Moral Economy of* Schooling, x.
[8] Cohen and Morse, "Moral Character: What It Is and What It Does," 43.

> To emphasize the idea of character is to recognize that our actions are also acts of self-determination; in them we not only reaffirm what we have been but also determine what we will be in the future. By our actions we not only shape a particular situation, we also form ourselves to meet future situations in a particular way. Thus the concept of character implies that moral goodness is primarily a prediction of persons and not acts, and that this goodness of persons is not automatic but must be acquired and cultivated.[9]

Marvin W. Berkowitz explains character as a complex concept that enables a person to function as a moral agent and which embodies several capacities such as cognition, behavior, emotion, and personality. Education of character he understands as "the intentional intervention to promote the formation of any or all aspects of the moral functioning of individuals."[10] Pioneer for character education, Thomas Lickona, explains that character enables an individual to choose and decide to do good. According to him, it is a three-dimensional, complex structure that involves cognitive, affective, and behavioral aspects.[11]

However, character is not only a concept that enables a person to do good; but additionally, it is "a criterion of identity to individuate persons" and "it is what makes that person who she is."[12] As James Arthur states, character is "about who we are and who we become, good and bad."[13] Moral philosopher Christine McKinnon explains that a person's character is a "function of her experiences, memories, natural inclinations, genetic makeup, temperament, and the reasoned assessments she has made about valuable traits, as well as the ways in which she has incorporated those assessments into her decision-making patterns (…)."[14]

McKinnon claims how other people can have impact in forming one's character, such as through upbringing and encouraging certain habits and traits. Eventually character is something that belongs only to the particular person, something that makes him or her unique. For this reason nobody else can create a character instead of a person him or herself.[15] An individual has a task of responsibly constructing his or her own character and although virtues are of great assistance in enabling us to become good persons, we still remain unique human beings with unique character although we can possess and exercise the exact virtues.[16] Seeing through that perspective, character is more than just the sum of virtues. McKinnon states that what makes a good character are not only moral and intellectual virtues, but also other qualities: "We admire persons and lives more than just their moral virtues."[17]

In his book *Character and the Christian Life*, Hauerwas draws attention not only to the concept of character as such but also to other concepts that are related to character as well. These are:

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[9] Stanley Hauerwas, *Visions and Virtues* (Notre Dame, Ind: Notre Dame University Press, 1981), 49.
[10] Marvin W. Berkowitz, "Obstacles to Teacher Training in Character Education," *Action in Teacher Education* 20, no. 4 (1999), 3.
[11] Thomas Lickona, "Character Education: Seven Crucial Issues," *Action in Teacher Education* 20, no. 4 (1999), 78.
[12] Christine McKinnon, *Character, Virtue Theories, and the Vices* (Ontario: Broadview Press, 1999), 63.
[13] Arthur, *Education with Character: The Moral Economy of* Schooling, 2.
[14] McKinnon, *Character, Virtue Theories, and the Vices*, 63.
[15] McKinnon, *Character, Virtue Theories, and the Vices*, 63.
[16] Arthur, *Education with Character: The Moral Economy of* Schooling, 29.
[17] McKinnon, *Character, Virtue Theories, and the Vices*, 72.

"having a character trait," "being a type or kind of character," "being a character," and "having character."[18] These concepts do not mean the same and we must distinguish them.

"Having a character-trait" indicates that a person has a certain character trait in one area of life, but this does not have to be a characteristic for all domains of his or her life. For instance, a person can be very patient with his or her employees, but impatient with his or her spouse, or an individual that has a good character regarding financial things with friends may be dishonest with finances at work.[19]

"Being a type of character," means that a person has a certain distinctive characteristic, which in most cases is not really the most desirable. In everyday use, "being a type of character" points out that a person behaves in certain situations in a way that is not appropriate. [20]

Furthermore, "being a character" and saying of someone "he is a character" implies that a person has a special style that distinguishes him or her from other persons. In most of these cases, the reason for that is due to one's eccentricities, or one's humor. It does not involve moral judgement, since one's eccentricities or one's humor is not considered to belong to the moral sphere.[21]

Finally, "having character" is pointing to having moral strength, reliability rather than exclusively to a certain list of character traits. It refers to a person who can be trusted even when he or she goes under trials. As Hauerwas writes, "Character understood in this way implies that man is more than that which simply happens to him, for he has the capacity to determine himself beyond momentary excitations and acts."[22]

2.2.2. CHARACTER AND ITS RELATION TO INTEGRITY, CONSCIENCE AND PERSONALITY

So far we have noticed that the person's character is frequently associated with behavior that is reliable, predictable, stable and virtuous. However, instead the term character, some scholars will use the term integrity.[23] It seems that character is complex, multidimensional moral concept, but actually it unifies moral strengths in a one whole, enabling the person to live and act in a harmonious way. For this reason, integrity is often regarded as synonymous for character.[24] Its origin is in the Latin word, *integritas*, which means "the state or quality of being entire or complete."[25] In mathematical vocabulary, the word "integer" is associated to a whole number in contrast to a fraction. Seen through an ethical lens, a person of integrity has been described as:

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[18] Stanley Hauerwas, *Character and the Christian Life: A Study in Theological Ethics* (San Antonio, TX: University of Notre Dame Press, 1994), 14.
[19] Hauerwas, *Character and the Christian Life: A Study in Theological Ethics*, 14.
[20] In psychology, the term 'being a type of character' is sometimes used to refer to one's neurotic behavior. See Hauerwas, *Character and the Christian Life: A Study in Theological Ethics*, 14.
[21] Hauerwas, *Character and the Christian Life: A Study in Theological Ethics*, 14.
[22] Hauerwas, *Character and the Christian Life: A Study in Theological Ethics*, 14-15.
[23] Bill Cosgrave, "Moral Character," *The Furrow* 51, no. 1 (2000), 25.
[24] Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 25.
[25] Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 24.

> "[O]ne thing," a unified self. Integrity means soundness of personality, being unimpaired, having all of one's component pieces fit together in a whole. Morally, it involves the attempt to adhere to a cluster of virtues and values that complement and reinforce one another. Integrity is about self-restraint, self-control, and self-mastery.[26]

Integrity is also connected with living in a harmonious, coherent way. It is not possible to live a moral life without formation of one's character or one's integrity. Gini and Green note that being consistent in thoughts, words, and acts is an important characteristic to be regarded as a person of character or as a person of integrity:

> A person of integrity is not "duplicitous," literally "two things." He or she does not do and say one thing when no one else is around and yet another when someone is present, or offer one face to the board of directors and another to customers. He does not speak with a forked tongue. Integrity is something that all morally serious people care about. To describe someone as exhibiting a lack of integrity is to offer a damning judgment.[27]

Besides connecting character with integrity, there were recently endeavors to relate character with conscience. In his book *Conscience and Other Virtues*, philosopher Douglas C. Langston, criticizes that moral philosophy has neglected the concept of conscience and its contributions as old fashioned, especially the theory of virtues. Conscience comes from the Latin word, *conscientia*, which means "knowledge within oneself, sense of right, a moral sense."[28] It is the faculty and ability that enables a moral agent to make moral decisions and to be sensitive in moral reflections and evaluations within a different range of contexts.[29]

Langston understands conscience as a valuable philosophical concept that is fundamental for everyone who wants to become a person of character, but which has been unfortunately for some time, unjustly excluded from modern moral theory. Namely, one cannot become a person of character if he or she ignores his or her conscience. He notes:

> I have suggested that conscience be regarded as a relational entity. Such an understanding of conscience allows it to play the multiple roles in a moral agent that a conscience needs to play. As a relational entity, it can be involved in moral reasoning, be a part of the emotive commitment to follow the good determined through moral reasoning, express the positive ego ideal a moral agent strives to attain, and guide the emotive reactions to the attainment of an ideal or the failure to do so.[30]

Seen through that lens, conscience helps a person to live virtuously, to opt for decisions that lead him or her to follow the moral ideal, and to avoid decisions that direct him or her on the morally wrong path. A person who follows his or her conscience will cultivate virtues in order to become a morally good agent - this is a person of character.[31] One may ask then what is the distinction between character and conscience since both enable an individual to become a

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[26] Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 24.
[27] Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 25.
[28] Online Etymology Dictionary, "Conscience", available at http://www.etymonline.com/index.php?term=conscience [accessed March 31 2016].
[29] Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 26.
[30] Douglas C. Langston, *Conscience and other Virtues. From Bonaventure to MacIntyre* (University Park, PA: Pennsylvania State University Press, 2001), 174.
[31] Langston, *Conscience and other Virtues. From Bonaventure to MacIntyre*, 174-175.

morally good person? The difference between these two concepts can be clarified in the following way:

> If character is living out what we value, conscience is its inner counterpart, that part of us that makes judgments and evaluations about when, how, and with whom that value should or should not be applied. Conscience is frequently the first step in making a moral decision, the internal uneasiness that prompts us to ask ourselves some hard questions (...)[32]

After discussing how character is linked to integrity and conscience, we want to examine the relation between character and personality. Sometimes it is not clear what the difference between character and personality is, or we tend to mistake these two concepts, particularly as seen within our everyday language. However, personality and character are not the same. One can have strong personality but weak character, or one can have a lovely personality but at the same time bad character.[33]

McKinnon in her book, *Character, Virtue Theories and the Vices*, explains the differences between these two concepts. She writes that personality can be understood as the sum of a person's temperamental dispositions which are to a large extent under the influence of genetic and environmental factors. Personality can also be affected by temperamental traits that are likely to be innate and shaped by external factors like an experience of abuse in childhood.[34] The factors that are listed above are not within a person's control and for this reason we do not regard personality as something that is chosen by an individual. [35]

Contrary to personality, one's character is considered to be freely constructed by a person's opting for certain choices, values, and actions which are estimated to be worthy or useful. We hold a person responsible for the choices he or she makes and which eventually shapes his or her character. A second important difference is that personality provides a basis for preferences. People often choose different personalities that suit the context (e.g. we may prefer different personalities depending on if we are looking for a travel companion, for a babysitter, for a colleague, etc.). A preference for a specific personality frequently depends on the person that makes a decision. Personalities are not chosen and are not evaluated according to ethical appraisals, but different people may prefer different personalities. In contrast, characters are in most cases chosen, and a person is held responsible for his or her construction of character. Characters are also the subject of ethical assessment.[36]

Finally, for some people, their personalities can enable them to easily develop good character traits such as being generous, relaxed, or energetic. People with these kinds of personalities may easily attain certain virtues than those who struggle with other types of personalities. For instance, someone who is naturally lazy or anxious may invest greater effort in becoming diligent or developing social relationships.[37]

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[32] Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 26.
[33] Robert Audi, *Moral Knowledge and Ethical Character* (New York: Oxford University Press, 1997), 184.
[34] Research in neurobiology suggests that personality can also be affected by chemical levels of certain neurotransmitters in the brain. See McKinnon, *Character, Virtue Theories, and the Vices*, 60-61.
[35] McKinnon, *Character, Virtue Theories, and the Vices*, 60-61.
[36] McKinnon, *Character, Virtue Theories, and the Vices*, 60-61.
[37] McKinnon, *Character, Virtue Theories, and the Vices*, 60-61.

After explaining the most important concepts related to character, we want to move to our next point, which is how character is formed.

2.2.3. FORMATION OF CHARACTER

Aristotle, who contributed greatly to the subject of how to construct virtuous character, thought that we are not born with virtues since they are not humanly innate, but that our human nature allows us to develop them.[38] In the process of developing character, he stressed that children and young people need the guidance of others who will serve as virtuous models. Children and young people need early training in virtues such as honesty, temperance, and courage. They need to practice them, and for this reason it is important that they are surrounded with people who display these valuable traits.[39] Similarly, Clive S. Lewis outlines that it is required to begin as early as possible with formation of one's character, which requires, especially in childhood, that one's emotions are trained and shaped even before a child can use reason in the fullest sense. The aim of early character formation is that a person learn to love good and to recognize the value of good.[40] Terence H. McLaughlin and Mark J. Halstead note that for the early formation of character, it is necessary to employ a comprehensive approach "imitation, habituation, training in feeling, attention and perception, and the development of moral insight, sympathy, sensitivity and sensibility through relevant forms of guidance and experience."[41]

Good moral example is a crucial element, in particular for early character development. Although moral exemplification is important, it is not sufficient in the development of character. According to Aristotle, virtues cannot be attained exclusively as a result of imitation, but must also be the result of exercising moral reason, judgment and reflection, especially in the later stage of childhood. These human powers assist a person on his or her path to becoming a good person with virtuous character.[42]

Aristotle emphasized that virtues cannot be attained without persistent practice and exercise. One can become good and virtuous only by deciding the good and doing good acts. Moreover, it is valuable to be educated from a good, virtuous tutor since his or her moral example and moral role is also important in the process of learning how to become a virtuous person.[43]

Aristotle explained that a person with virtuous character is one who does not only display good moral conduct but also has a proper, good inclination or motivation.[44] He stressed that it is not sufficient to act virtuously but to be a lover of virtue. Therefore, moral educators must not apply coercion or indoctrination in the development of character. Rather, it is important that young

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[38] Aristotle, *Nicomachean Ethics: Translation, Introduction and Commentary*, eds. Sarah Broadie and Christopher Rowe (New York: Oxford University Press, 2002).
[39] James Arthur and David Carr, "Character in Learning for Life: a Virtue Ethical Rationale for Recent Research on Moral and Values Education," *Journal of Beliefs & Values* 34, no. 1 (2013), 26–35.
[40] Gilbert Meilaender, "A Moral Education from C.S. Lewis," *USA Today*, no. 2824 (2014), 34.
[41] Terence H. McLaughlin and Mark J. Halstead, "Education in Character and Virtue," in *Education and Morality*, eds. Terence H. McLaughlin and Mark J. Halstead (London: Routledge, 1999), 134.
[42] Arthur and Carr, "Character in Learning for Life: a Virtue Ethical Rationale for Recent Research on Moral and Values Education," 26–35.
[43] Barbro Fröding, *Virtue Ethics and Human Enhancement* (Dordrecht: Springer, 2012), 10-11.
[44] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 63.

people act virtuously because of a real virtuous motivation. They have to comprehend the value of certain conducts and do it in the conviction that this is a good and noble thing to do.[45]

In this regard, Alasdair MacIntyre explains how motivation and intention are important considerations for one to be regarded truly virtuous. If a moral agent does a good deed in order to exhibit his or her own skill or ability to gain admiration from the audience, this is not the same as a moral agent who does the same action but does so because it is worthwhile to do. This is different from the former who wants to receive applause. Thus, MacIntyre asks for what reasons did he or she act as he or she did?[46] He continues how "all education into the virtues, especially the education of the young, has to begin by discovering some way of transforming the motivations of those who are to be so educated."[47] In that way, a person will pursue those goals because he or she understands the value and that they are worthwhile in themselves.[48]

In the successful formation of character, one has to see himself or herself as responsible for one's actions, for motives that foster those actions, and for the person he or she is. Although one's parents and educators have an important role when an individual grows up, the main responsibility is on the person himself or herself. Aristotle stressed that in the end I am responsible for the person I am becoming, either good or bad.[49]

> We are ourselves responsible for having become this sort of person, by living slackly, and for being unjust or self-indulgent, in the first case by treating people badly, in the second by passing our time in drinking and that sort of thing; for it is the sort of activity we display in each kind of thing that gives us the corresponding character. This is clear from those who practice for any sort of competition: they go on and on actually doing whatever it is. So only a thoroughly stupid person could fail to know that the dispositions come about as result of the sort of activity we display in relation to each kind of thing.[50]

We are responsible for our character and for our virtues (or lack of them). If someone engages in unjust actions, he or she becomes unjust by his or her own choice. Moreover, behaving in an unjust way is, according to Aristotle, worse than suffering injustice. In the former case, when one acts unjustly, an individual is doing a vice (something that is morally wrong against another person); and by doing this, he or she cannot have a successful and flourishing life. An individual who suffers injustice the most probably cannot experience happiness when treated in that manner, however, he or she is not doing at least anything morally wrong. He does not behave unjustly. In Aristotle's opinion, an individual who causes moral vice to others and to himself is the worst sort of person, while the best people are those who live and act virtuously both towards others and toward oneself.[51]

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[45] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 63.
[46] Alasdair MacIntyre, "How to Seem Virtuous Without Actually Being So," in *Education in Morality*, eds. Mark J. Halstead and Terence McLaughlin (London: Routledge, 1999), 119.
[47] MacIntyre, "How to Seem Virtuous Without Actually Being So," 122.
[48] MacIntyre, "How to Seem Virtuous Without Actually Being So," 122. I will not deal with the whole theoretical virtue framework. For the more comprehensive view on virtue and on the revival of virtue ethics see MacIntyre's book *After Virtue* (Notre Dame: Notre Dame University Press, 1981).
[49] Hutchinson, "Ethics," 210.
[50] Aristotle, *Nicomachean Ethics: Translation, Introduction and Commentary*, 130-131.
[51] Oskari Kuusela, *Key Terms in Ethics* (London: Continuum International Publishing Group, 2011), 114.

2.2.4. CHARACTER TRAITS, HABITS AND VIRTUES

Throughout history certain concepts were commonly accepted as profoundly associated with character. These are traits, virtues, and habits.[52] In the following lines, we will discuss them and their significance for one's character.

2.2.4.1. Character Traits

People have various traits, but not all of them are essentially moral. For instance, a person who prefers to drink juice rather than coffee is a trait or disposition that belongs to a person's personality but does not relate to the issue of morality. Therefore, philosopher Kevin Timpe writes that we have to distinguish traits which belong to the moral sphere and those which do not. He notes how philosophers and psychologists use the term "character trait in slightly different ways."[53] Character traits are, in the first place, moral in their nature. They involve mostly moral judgement and moral assessment, and a person is frequently held morally responsible for his or her character trait.[54] As Timpe explains,

> Philosophers typically think that moral character traits, unlike other personality or psychological traits, have an irreducibly evaluative dimension; that is, they involve a normative judgment. The evaluative dimension is directly related to the idea that the agent is morally responsible for having the trait itself or for the outcome of that trait. Thus, a specifically moral character trait is a character trait for which the agent is morally responsible.[55]

Traits are characteristics of things. Everything has traits, from material things to animals and human beings. Computers have their own traits (i.e. shape and size); dogs have their own traits (i.e. being loyal, running fast); and people and communities have their own traits (i.e. being logical or imaginative).[56]

Not only does everything have traits, but there are also different kind of traits. For instance, people have physical traits (i.e. height, weight); personality traits (i.e. sociability, talkative, or shyness); and character traits (i.e. honesty or greed).[57] Character traits are of our interest here.

It would be difficult to have a proper understanding of character without understanding the function of character traits. They are an important aspect of a person's character, and they reveal certain things about one's character. They are also strongly linked to virtues. When it is said that someone is honest, patient, courageous, a liar, or a coward, we are addressing certain character traits about an individual which are frequently related to virtues or vices.[58]

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[52] Daniel K. Lapsley, "Moral Character," in *Moral Education: A Handbook*, ed. Clark F. Power (Westport, Conn.: Praeger, 2008), 280.
[53] Kevin Timpe, "Moral Character," in *Internet Encyclopedia of Philosophy*, available at http://www.iep.utm.edu/moral-ch/ [accessed March 15 2016].
[54] Timpe, "Moral Character," available at http://www.iep.utm.edu/moral-ch/ [accessed March 15 2016].
[55] Timpe, "Moral Character," available at http://www.iep.utm.edu/moral-ch/ [accessed March 15 2016].
[56] Christian B. Miller, *Character and Moral Psychology* (Oxford: Oxford University Press, 2014), 3-4.
[57] Miller, *Character and Moral Psychology*, 3-4.
[58] Christian B. Miller, *Moral Character: An Empirical Theory* (Oxford: Oxford University Press, 2013), 3.

There are several important functional roles that character traits have. Christian B. Miller in his book, *Moral Character: An Empirical Theory*, enumerates five:

i) Understanding: Character traits help us to understand ourselves and other people in various contexts. We reveal our character traits and persons can gain insights about themselves and about other persons. People can understand another person better in terms of what kind of character traits he or she displays (i.e. honesty, tolerance, justice, etc.)

ii) Explanation: Character traits provide explanation why people make certain actions and behave in a certain way. For example, an individual donates money to charitable institutions because he or she may be empathetic.

iii) Prediction: Character traits can serve as a predication of one's behavior in the future. If somebody is reserved in the social gatherings, we can assume how that person will behave in the coming social event.

iv) Evaluation: Character traits are a basis for the estimation and judgement of one's person. If it is said an individual is a generous person, he or she is assessed as a positive person, at least in that aspect.

v) Imitation: Character traits can become a ground for imitation of a certain person based on his or her positive character traits. An example we find in Jesus, Mother Theresa, Martin Luther King, and others who displayed excellent and virtuous character traits.[59]

Character traits should not be interpreted in an isolated way, but we should take into consideration the broader moral picture. As Michael Davis suggests:

> So, for example, while everyone would count courage as a trait of good character, courage in an evil person does not seem to be a good trait. An evil person with courage is morally worse than he would be without it. He may dare what a coward would not.[60]

Character traits can reveal a lot about one's character, however, character cannot be understood as "simply the sum of such traits."[61] Educator Karl Hostetler, agrees with Davis. Although character is crucial for moral life, we have to be careful on what Hostetler argues not to associate character with 'checklists of individual qualities' since not any list cannot capture moral life in its fullness and complexity. He explains that he does deny the significance of person's character traits, but wants to emphasize that we could in that way neglect and not realize moral complexity. Moral life is more than character and the sum of individual qualities.[62] If one gives to much importance to character and to character traits, he or she may underestimate the role that conditions have in moral life.[63]

[59] Miller, *Moral Character: An Empirical Theory*, 13.
[60] Michael Davis, "What's Wrong with Character Education?" *American Journal of Education* 110, no. 1 (2003), 33.
[61] Davis, "What's Wrong with Character Education?" 33.
[62] Karl Hostetler, "Conversation is not the Answer: Moral Education as Hermeneutical Understanding," *Journal of Curriculum Studies* 31, no. 4 (1999), 477.
[63] Hostetler, "Conversation is not the Answer: Moral Education as Hermeneutical Understanding," 477.

2.2.4.2. Virtues

Beside character traits, character as a concept is strongly linked to the presence or lack of virtues.[64]

Virtues are derived from the Latin word, *virtus*, which means moral perfection and merit.[65] In the Greek language, *arete* is used for virtue, and it refers to excellence, to be excellent, and to do something in a moral excellent way.[66] Virtues make a person morally good and admirable and as such they are beneficial to human beings. George Sher defines virtue as a "character trait that is for some important reason desirable or worth having."[67] There are certain qualities, such as intelligence, charm, and eloquence which are undoubtedly worthy values, however, they cannot be regarded as virtues since they are not character traits.[68] In the case of other attributes, like cowardice, impoliteness, malevolence, and mendaciousness, these are counted as character traits, but we do not consider them as virtues. Also, they are nor desirable nor worth possessing.[69]

McLaughlin and Halstead note that virtues are related to "feeling, desire, emotion, perception, reason, judgement, self-determination, will, action and motivation."[70] For instance, a compassionate person can easily recognize when an individual is treated in a wrong way. The compassionate person will feel the misfortune and pain of that person, will desire to help him or her to alleviate that pain or misfortunate, will act in order to achieve that ethical goal, and through his or her decisions and actions will manifest empathy and care.[71]

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[64] There is a difference between character and virtue. So far we could grasp that character is broader concept than a virtue - it enables a person to function as a moral agent and it determinates the direction of a person's life and who a person is. Character signifies the stability and consistency which is needed for the acquisition of virtues. Aristotle argues that virtues are the mean between excess and deficiency. For instance, the virtue of courage is the mean between rashness and cowardice. Virtues are crucial for becoming a person of good character, however, character cannot be viewed simple as assemblage of one's virtues. We have noted that people may have the exact virtues, but they will still have unique character. See Lapsley, "Moral Character;" Hauerwas, *Visions and Virtues, Character and the Christian Life: A Study in Theological Ethics*; Joel Kupperman, *Character* (New York, Oxford University Press, 1995); Aristotle, *Nicomachean Ethics* (New York: Cambridge University press 2004), Arthur, *Education with Character: The Moral Economy of* Schooling; Encyclopedia.com., "Virtue and Character," available at http://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/virtue-and-character [accessed September 27 2017].

[65] Oxford Dictionaries, "Virtue," available at http://www.oxforddictionaries.com/definition/english/virtue [accessed March 15 2016].

[66] Fröding, *Virtue Ethics and Human Enhancement*, 32.

[67] Pelin Kesebir and Selin Kesebir, "The Cultural Salience of Moral Character and Virtue Declined in Twentieth Century America," *The Journal of Positive Psychology* 7, no. 6 (2012), 471–480.

[68] Carr and Steutel, *Virtue Ethics and Moral Education*, 4.

[69] Carr and Steutel, *Virtue Ethics and Moral Education*, 4.

[70] McLaughlin and Halstead, "Education in Character and Virtue," 133.
McLaughin and Halstead emphasize that when discussing virtues, we have to take a broader moral perspective. Concretely, virtues are not only related to reason, judgement and will, but also to other realities of moral life, like affections and passions, which was sometimes neglected. Affections and passions are the "emotional counterpart of the virtue" and they have to be cultivated. Emotions, feelings and passions relate a person to the world. If a moral agent blindly follows his or her feelings and passions, it can be destructive for oneself and for the others. Emotions do play a role in our decisions and actions. A person that is not emotionally mature (for instance a lack of control of anger) will have more difficulties in attaining moral maturity and virtue. See Richard Bondi, "The Elements of Character," *The Journal of Religious Ethics* 12, no. 2 (1984), 206-207, and Cosgrave, "Moral Character," 29-30.

[71] Kristjan Kristjánsson, "Ten Myths about Character, Virtue and Virtue Education – Plus Three Well-Founded Misgivings," *British Journal of Educational Studies*, 61, no. 3 (2013), 271.

Virtues as disposition are stable, long-term, and relatively unchanging in different conditions. A person who is considered to be generous will manifest that disposition to those who are most in need and according to his or her abilities. As an example, a person who is generous with strangers but who is stingy within his or her own family, will not be considered as a person that has developed the virtue of generosity in the fullest sense.[72]

Every virtue is good to have, but a special place belongs to the prudence. Only being brave, only being just, or even only being loving can lead to wrong decisions if prudence is excluded in the process of decision making.[73]

Aristotle argued that a good life is not possible to attain without being virtuous. Only a virtuous person can have a good and happy life.[74] In order to become virtuous, a person ought to practice virtuous acts. In his *Nicomachean Ethics*, especially in the first six books, Aristotle elaborates and discusses the concept of virtues.[75] He divides them into moral and intellectual virtues. Moral virtues or virtues of character are for example courage, justice, friendliness, generosity, and truthfulness, while an example of intellectual virtues are judgement and practical wisdom.[76] For Aristotle, moral virtues, as dispositions, enables an individual to behave in a way which can be characterized as a golden mean, and to feel pleasure while behaving in a virtuous manner:

> I am talking here about virtue of character, since it is this that is concerned with feelings and actions, and it is in these that we find excess, deficiency and the mean. For example, fear, confidence, appetite, anger, pity, and in general pleasure and pain can be experienced too much or too little, and in both ways not well. But to have them at the right time, about the right things, towards the right people, for the right end, and in the right way, is the mean and best; and this is the business of virtue.[77]

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[72] Timpe, "Moral Character," in *Internet Encyclopedia of Philosophy*, available at http://www.iep.utm.edu/moral-ch/ [accessed March 15 2016].

[73] Aristotle, *Nicomachean Ethics: Translation, Introduction and Commentary*, 130-131.

[74] Aristotle argues that happiness is "activity in accordance with virtue." Happiness can be understood as the "crown of a virtuous life." When Aristotle discusses happiness (*eudaimonia*), he does not refer to the feeling, mood, or the pleasure. Happiness indicates for Aristotle one's well-being and flourishing and this is not possible to attain without developing virtuous character. Thus, there is a link between having virtuous character and happiness. Virtuous character contributes to happiness and fulfillment. In order for a person to live a happy and fulfilled life, one has to invest effort in opting for choices and actions which are moral and praiseworthy. See Ruut Veenhoven, "Classic Wisdom About Ways to Happiness: How Does It Apply Today?" in *The Pursuit of Happiness and the Traditions of Wisdom*, ed. Vincenzo Giorgino (New York: Springer, 2014): 1-12; Aristotle, *Nicomachean Ethics: Translation, Introduction, and Commentary*, eds. Sarah Broadie and Christopher Rowe (New York: Oxford University Press, 2002); Marta Sanudo and Thomas Wren, "Akrasia," in *Moral Education: A Handbook*, eds. Clark F. Power, Ronald J. Nuzzi, Darcia Narvaez, Daniel K. Lapsley and Thomas C. Hunt, 14-16 (Westport, CT.: Praeger, 2008); and Peterson and Seligman, *Character Strengths and Virtues: A Handbook and Classification*, 17.

[75] Aristotle, *Nicomachean Ethics: Translation, Introduction and Commentary*, 130-131.

[76] Kuusela, *Key Terms in Ethics*, 114.
Practical wisdom is an important virtue in the formation of character. It is related with an ability of correct judgement and recognizing what is true and meaningful. A wise person has an understanding of what is really important and lasting in life, how to lead a purposeful life and how to deal with various life situations. Without practical wisdom it would be difficult to attain other significant virtues of character, such as honesty, justice, courage etc. A person who displays wisdom is like "a mentoring quality to others."
See Sandra Cooke and David Carr, "Virtue, Practical Wisdom and Character in Teaching," *British Journal of Educational Studies* 62, no. 2 (2014): 91-110., Peterson and Seligman, *Character Strengths and Virtues: A Handbook and Classification*, 183-185., and Scott E. Hall, "Motivation," in *Moral Education: A Handbook*, eds. Clark F. Power, Ronald J. Nuzzi, Darcia Narvaez, Daniel K. Lapsley and Thomas C. Hunt, 304-305 (Westport, CT.: Praeger, 2008).

[77] Aristotle, *Nicomachean Ethics* (New York: Cambridge University press 2004), 31.

Besides moral virtues, Aristotle notes that there are intellectual virtues as well. They are capacities that enable a person to reason, reflect, and make judgements, and for this reason, they are important for reaching truth. The former virtues are attained through habit while the latter are developed mostly through teaching.[78] While growing in virtuous behavior, it is important that a young person have supervision and coaching to understand the nature of virtues. They are not just habits one unreflectively repeats. Instead, he or she understands the intrinsic value of virtuous behavior.[79] In this regard, Aristotle writes in his book, *Politics*, that the task and the goal of education is to "cultivate … the power of forming right judgments, and of taking delight in good dispositions and admirable actions."[80] Virtues are, therefore, not passive dispositions. They enable an individual to act and behave in a virtuous way.

In this regard, Aristotle mentions the case of the excellent horse, who will not be considered as excellent if he has never left a stable and never had the opportunity to manifest this excellence through various occasions (i.e. riding, in battle, etc.) It is similar when a person wants to attain virtues and become virtuous. If a person is truly virtuous, virtue will be visible through what decisions he or she makes, what he or she feels, or does.[81] Thus, crucial for virtue is that it must be practiced constantly and be evident through the choices the moral agent undertakes. However, to state someone attained a certain virtue, is possible to examine only after an individual completes his or her life. For this reason, Greek philosophers were in favor of saying, "Do not judge a person until (s)he is dead."[82]

Virtues as human excellences are sometimes compared with other human skills such as with musical skills or athletic skills, which are also considered as human excellences and something of worth. However, we need to be cautious not to identify virtues with skills. Virtues are distinct from (everyday) skills due to their irreplaceability. This means that if a person renounces his piano skills and decides to be skilled in athletics, he or she did not become less human. It is opposite in the case when a person compromises and gives up on his or her moral virtues. He or she is doing against his or her own well-being since one cannot attain flourishing and good life by giving up moral virtues.[83] Moreover, virtues are different from skills because of depth. This means that if a person commits himself or herself to virtues or vices, this will lead to significant changes in him or her as a moral person; while if one changes and shifts his or her skills for some other skills, will not usually have such a moral impact. Finally, virtues and skills differentiate among themselves because of scope or ubiquity. Skills have specific roles while virtues are manifested in all our interactions with other people and enable us to perform as moral human beings.[84]

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[78] Curren, "Aristotle's Educational Politics and the Aristotelian Renaissance in Philosophy of Education," 547.
[79] Curren, "Aristotle's Educational Politics and the Aristotelian Renaissance in Philosophy of Education," 547.
[80] Curren, "Aristotle's Educational Politics and the Aristotelian Renaissance in Philosophy of Education," 551.
[81] Raymond J. Devettere, *Introduction to Virtue Ethics: Insights of the Ancient Greeks* (Washington, D.C.: Georgetown University Press, 2002), 72.
[82] Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 10.
[83] Kristjánsson, "Ten Myths about Character, Virtue and Virtue Education – Plus Three Well-Founded Misgivings," 271.
[84] Kristjánsson, "Ten Myths about Character, Virtue and Virtue Education – Plus Three Well-Founded Misgivings," 271.

It can be agreed that without virtues, it would be difficult to live in a community with other people. If a moral agent does not possess a certain level of courage and wisdom and if culture and society does not promote and advocate for justice and charity, these are not desirable and pleasant places to live in.[85] Therefore, some scholars have questioned who has the most benefit from possessing virtue? Is the one who has it or those around him or her? Some virtues benefit both the possessor and people around him or her (for instance, if a moral subject has courage and wisdom). In some other cases, the answer could be more difficult. In the case that a moral subject has a virtue of justice or charity, the benefit surely goes to those around him or her since he or she sacrifices him or herself for the benefit of others. However, there is no such clear given answer if he or she benefits him or herself as he or she does others.[86] Nevertheless, it can be argued that virtues are objectively good for the individual since they enable him or her to live a flourishing life, and they are good for the whole community since they nourish harmonious relationships amongst people.[87]

Finally, it has to be said that throughout history till contemporary time the idea of what has to account as a virtue has been changing. There are many classifications and catalogues of virtues in this regard.[88] In public discourse and in scholarship, there is a decline in the appearance of virtues and character. Specifically, we witness a steady decline of the words 'virtue' and 'character,' especially in books during the twentieth century. One study reports that in the USA in the period from 1901-2000 terms related to virtues and morality were vanishing from the public discourse. For instance, for different virtue words (e.g. honesty, patience) there is a decline of their appearance in American books by 74%.[89]

2.2.4.3. Habits

Besides virtues and character traits, a third important aspect for character are habits which are "a disposition to respond to a situation in a certain way."[90] Good habits enable a person to do good without much conscious effort. Sometimes they are linked to virtues, while bad habits

[85] Philippa Foot, *Virtues and Vices and Other Essays in Moral Philosophy* (New York: University of California Press, 1978), 2.
[86] Foot, *Virtues and Vices and Other Essays in Moral Philosophy*, 2.
[87] Thomas Lickona, "Character Education: Seven Crucial Issues," in *Character and Moral Education: A Reader*, eds. Joseph DeVitis and Tianlong Yu (New York: Peter Lang Publishing, 2011), 23.
[88] McLaughlin and Halstead, "Education in Character and Virtue," 133.
[89] McLaughlin and Halstead, "Education in Character and Virtue," 137-162.
[90] Daniel K. Lapsley and Darcia Narvaez, "Character Education," in *Handbook of Child Psychology, Child Psychology in Practice*, eds. William Damon, Richard. M. Lerner (New York: Wiley, 2006), 250.
When it comes to the relation between character and habits, it can be said that habits constitute character, but they are not equated with character. Habits contribute to consistency and stability of one's character. As John Dewey remarks: "Were it not for the continued operation of all habits in every act, no such thing as character could exist. There would be simply a bundle, an untied bundle at that, of isolated acts. Character is the interpenetration of habits. If each habit existed in an insulated compartment . . . character would not exist." See John Dewey, *Human Nature and Conduct: Human Understanding* (New York: Modern Library, 1930), 38 & 46; and Stephen Pratten, "Dewey on Habit, Character, Order and Reform," in *Cambridge Journal of Economics* 39, no. 4 (2015): 1031–1052.

with vices.[91] Thomas Aquinas states how human virtues are good habits, but is aware of existing vicious habits:

> The end of virtue, since it is an operative habit, is operation. But it must be observed that some operative habits are always referred to evil, as vicious habits: others are sometimes referred to good, sometimes to evil; for instance, opinion is referred both to the true and to the untrue: whereas virtue is a habit which is always referred to good.[92]

Although habits can be viewed as synonyms with virtues, there is still a difference between the two. McKinnon provides a good and clear account of the difference and similarities between virtues and habits. First of all, virtues must be chosen, and they should lead to greater human, well-being and flourishing. In contrast, habits do not have to be intentionally chosen nor do they have to lead to a good human life. Some habits may actually be pernicious for a person and his or her well-being. Secondly, virtues are not so much associated with actions as habits are. Namely, we would not think that an individual possesses certain habit if he or she does not perform it on a regular basis (for instance, every evening brushing his or her teeth). Third, the various degrees of behavior related to specific habits are narrower in scope than the one linked with certain virtues. For example, a habit of going early to bed – there is not many different behaviors of going early in bed. If someone possesses a virtue of wisdom or kindness there are many different type of behavior through which these virtues can be manifested. Fourth, virtues are often associated with certain emotional reactions which may indicate that one possesses a certain virtue. In the case of habits, it is not a problem if someone lacks such an emotional response. For instance, if a person is doing voluntary work in a charity but is constantly murmuring and complaining, this person will not be regarded as a person who is truly generous or charitable. To attain virtue, it is not sufficient to perform it externally but also to have a right motivation, to do it willingly, and to do it with love and pleasure. In contrast, habits do not require such emotional reactions as virtues do. If a pupil attained a habit of attending and studying his piano class regularly, this will be considered a habit although he or she may do it with ill will and bitterness.[93] Finally, in what way are virtues and habits similar? Virtues and habits are similar in the sense that both of them incline an individual to act in a certain manner.[94]

2.2.5. MORAL CHOICES AND ACTIONS AND THE AFFECT ON A PERSON'S CHARACTER

We move to our next point and that is how moral choices and actions influence the formation of a person's character. It will be discussed how moral decisions and actions direct not only the course of our lives but also who we are and what we can become.

Character is a moral construction that is formed during our lives, in particular through the moral choices we make, and is manifested especially through the actions we perform. An important question is whether we are content with the person we are and are we becoming the person that

[91] Lapsley and Narvaez, "Character Education," 250.
[92] Thomas Aquinas, *The Summa Theologie* I-II, Q 55, Art. 1 & 4, available at http://www.newadvent.org/summa/2055.htm [accessed May 10, 2016].
[93] McKinnon, *Character, Virtue Theories and the Vices*, 30-31.
[94] McKinnon, *Character, Virtue Theories and the Vices*, 31.

we want to be?[95] For this reason, a special emphasis should be placed upon choices and actions we decide to make. The choices that we make inform us about the person's character which reflects the goodness or wickedness of one's character. To educate character means not only to develop social skills and social behavior but to "what kind of person a pupil will grow up to be."[96]

Moral choices and actions influence and form a person's character and what kind of person he or she becomes. Because of a moral choice, a person is capable to give direction to his or her life and not passively react to the circumstances that life brings. As Hauerwas observes,

> (…) though much of what we are is due to our practical psychological makeup and cultural context, our character should be formed by our own effort rather than a passive response to our particular environment. This normative commitment, however, depends on being able to show how men can determine themselves beyond their cultural conditioning; or, perhaps better, that they can give a particular order to the elements of their desires and choices. Such an emphasis depends on the fact that men do have the capacity to act in such a way to give their being the determination they choose. Therefore, the question and meaning of man's capacity for being an agent is at the center of the idea of character.[97]

If a moral agent in a constant and persistent way performs certain actions that will eventually shape an individual in a certain way, whether positive or negative. However, it is also the other way around – a person is free to make certain decisions and actions. For instance, if an individual chooses to act in a patient manner and continues to do many acts of patience during longer periods of time, the result will be that he or she becomes a patient person and patience will become his or her character trait.[98]

In general, moral choices and actions can have a twofold impact. They can affect a certain situation; for instance, a person gives financial aid to a person in need or one lies to another. Moral choices and actions do not have impact only on a particular situation but also on the moral agent. They make an individual better or worse, and therefore, influence one's character

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[95] Cosgrave, "Moral Character," 25.

[96] Arthur, *Education with Character*: *The Moral Economy of Schooling*, 2.

[97] Hauerwas, *Character and the Christian Life: A Study in Theological Ethics*, 17-18.

Not all contemporary theorists agree with Hauerwas that a person can direct one's life regardless of their cultural conditioning. Some philosophers, such as Marina Oshana (Professor at the University of California) points out that social relationships and society do impact our "moral self." The concept of a person and one's autonomy is viewed as relational and social. Accordingly, one's character cannot be understood entirely as one's own. One's values, decisions and actions are also the results of one's cultural background, one's relationships and history in which a person is embedded. Besides Oshana, another feminist philosopher Rebekah Johnston, argues that social reality which is characterized with opression and ineqaulity, does have a considerable impact on the person. Oppresive social circumstances can make a person constrained and have a negative influence on how a person directs him or herself. See Marina Oshana: "How Much Should We Value Autonomy?" *Social Philosophy and Policy* 20, no. 2, (2003): 99-126; "Moral Accountability," *Philosophical Topics* 32, no. 1 (2004): 255-274; "Autonomy and Self-Identity," in *Autonomy and the Challenges to Liberalism: New Essays*, eds. John Christman and Joel Anderson, 77-97 (Cambridge: Cambridge University Press, 2005); "Autonomy and the Question of Authenticity," *Social Theory and Practice* 33, no. 3 (2007): 411-429; "Is Social-Relational Autonomy a Plausible Ideal?" in *Personal Autonomy and Social Oppression: Philosophical Perspectives*, ed. Marina Oshana, 3-24 (New York: Routledge, 2014). See also Rebekah Johnston, "Personal Autonomy, Social Identity, and Oppressive Social Contexts," *Hypatia* 32, no. 2 (2017): 312–328.

[98] Cosgrave, "Moral Character," 26.

positively or negatively.[99] Helping those who are in need makes a person more generous and caring, and lying makes a person unreliable, less good, less trustworthy, and negatively shapes a person's character. Not all choices and actions have the same level of goodness and wickedness, some have greater impact whereas some smaller. Sometimes a moral subject can opt for a choice that will have a profound and notable impact on the formation of character.[100]

Thomas Write and Tyler L. Lauer note that in making moral choices and decisions, a moral agent has to take into account the greater, societal good and not only his or her personal needs. A person has to commit him or herself to something that is greater than him or herself. Because of moral autonomy, an individual can freely make ethical decision, to behave morally, and to choose the good.[101]

Although moral choices and moral actions shape and form a person's character, character should not be understood entirely as an individualistic concept. Character is shaped not only through one's personal moral decisions and actions but also through the interactions with other people. As Richard Bondi highlights, "Character is the self in relation. On this view no private formation of character is possible, even though we work towards a degree of freedom which permits us to claim responsibility for our character."[102]

Similarly, Johannes van der Ven argues that it is unrealistic to think that cardinal virtues, like prudence, justice, courage, and temperance, and other important virtues like trustworthiness, generosity, and compassion, are an exclusive "product" of an individual.[103] Rather, they are "the product of the person's interactions with others who influence him or her, just as he or she influences those others."[104]

2.2.6. CHANGES IN CHARACTER

As mentioned previously, an important question that needs to be raised is are we becoming the person that we want to be?[105] This question is only possible if we believe that a person is capable of change. In the words of Hauerwas: "Men are beings who, because they can envisage, describe, and intend their action, initiate change in themselves and the world around them in such a way that they can claim to be the cause of the change."[106] Thus, character is not

[99] Right moral choices contribute to the development of a person's character who makes choices, but also benefit others. Thus, Carr argues that right moral choices have to benefit not only other people, but also have to promote the flourishing of a person's character who makes a specific choice. Carr emphasizes that making moral choices is not always an easy thing to do, especially in a situation of dilemma. A moral agent sometimes makes a choice which is often not "the right thing to do", but "only the best thing to do, or, perhaps more accurately, the least worst option." David Carr, "Character and Moral Choice in the Cultivation of Virtue," *Philosophy* 78, no. 304 (2003), 219, 224 & 225.

[100] Cosgrave, "Moral Character," 27.

[101] Thomas Wright and Tyler L. Lauer, "What is Character and Why it Really Does Matter," *Organizational Dynamics* 42 (2013), 27.

[102] Bondi, "The Elements of Character," 214.

[103] Johannes A. van der Ven, *Formation of the Moral Self* (Cambridge, U.K.: W.B. Eerdmans, 1998), 355.

[104] Van der Ven, *Formation of the Moral Self*, 355.

[105] Cosgrave, "Moral Character," 25.

[106] Hauerwas, *Character and the Christian Life: A Study in Theological Ethics*, 341.

something fixed for the entire life, it can change for better or for worse. We can intentionally form and shape our character, but also the character of other people.

Character can change during life, or as Joel Kupperman explains, every person is born with a self, which remains the same his or her entire life, but the same self might have throughout the person's life a different character.[107] Changes in character, even those that are very profound, can happen over a period of time due to various reasons. For instance, due to illness, continuous aggravation, the influence of a different form of government, doing different kinds of work. Although crisis, trials, and tests can be harsh and difficult when they enter into one's life, they still force a person to examine and question their set of values, their beliefs, and who they are.[108] Aristotle says that "the ideal man bears the accidents of life with dignity and grace, making the best of circumstances."[109] Trials and crisis have a power to transform a person's core and his or her character for better. A good example is Nelson Mandela who was unjustly sentenced to life imprisonment and spent twenty-six years there. He comments, "If I had not been in prison, I would not have been able to achieve the most difficult task in life, and that is changing yourself."[110] In the prison in South Africa, which he calls "The University of Prison," he has learned the life lesson of how "to be a full human being."[111]

Everyone can experience that one's character will be affected by interpersonal relations, by the way a person invests most of his or her time, or by cultural norms. Although various factors have an influence on one's character, that does not mean that we cannot control our reaction and our conduct in certain situations.[112] We are asked to be careful, prudent, and responsible in the decisions and actions we make. There is a well-known statement from successful businessman, Warren Buffet, who said, "It takes twenty years to build a reputation of character and five minutes to ruin it."[113]

2.2.7. A PERSON WITH GOOD MORAL CHARACTER

How do we describe a person of good character? We should at the beginning note that it is not possible to understand the concept of character only through some desirable list of virtues, which is frequently the case. Hauerwas argues that two questions need to be raised in this regard. First, how a man directs himself, both in the present and future; and second, in what kind of surrounding context is a moral agent. A person's context is important to understand the source of his norms, principles, and virtues. Hauerwas does not deny the important role that context, culture, and community has for an individual and for his or her moral history; however, he argues that in order to develop good character, one should rather shape than allow "to be

[107] Joel Kupperman, *Character* (New York, Oxford University Press, 1995).
[108] Richard Stengel, *Nelson Mandela* (New York: Random House, 2010), 14. quote in Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 196.
[109] Students' Academy, *Words of Wisdom: Aristotle* (Raleigh, NC: Lulu Press, 2014).
[110] Warren G. Bennis and Robert J. Thomas, *Geeks and Geezers* (Boston, MA: Harvard Business School Press, 2002) 17-18., quote in Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 196.
[111] Gini, and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 196.
[112] Kupperman, *Character.*
[113] Roger Lowenstein, *The Making of an American Capitalist* (New York: Random House, 1995), 111, quote in Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 27.

shaped by their circumstances."[114] He claims that "our character should be formed by our own efforts rather than as a passive response to our particular environment."[115] With this regard, one of the most important steps in forming a good character is an exercise of self-control. This is necessary so that our decisions and actions are guided by noble and wise principles and not primarily with our feelings and instincts.[116] As Hauerwas argues, "To say someone has character seems, therefore, to imply that in some sense he has control over himself, is a self-master, that through self-effort he can regulate his disposition and actions by rules, principles, ideals, etc."[117]

Although, it is not entirely accurate to describe a person's character only through a list of virtues, we still have to acknowledge that a person of good character will demonstrate certain admirable traits that need to be addressed. For instance, the person of good character will behave in a consistent and predictable way, will frequently demonstrate good traits, will behave in a prosocial way, and be responsible and sensitive towards others. A person of good character will have developed the skill of good moral reasoning and making wise moral judgments.[118]

Cohen and colleagues in their study report the most important characteristics that a person of good character will have developed:

> [T]hey are considerate of others, good at self-regulation, and value being moral. In particular, they consider other people's perspectives and feelings and refrain from manipulating others. Moreover, when they do something wrong, they feel guilty about their behavior and change their future behavior accordingly. In general, they can be described as sincere, modest, and fair, as well as disciplined, prudent, and organized. In addition, they are good at resisting temptations (high self-control) and think about future consequences of their behavior (high consideration of future consequences). Finally, integrity is important to them and they want to see themselves as possessing moral traits.[119]

A person of good character will display different sets of virtues, which are seen as important factors when evaluating one's character. These virtues will be evident in different spheres of a person's life (for instance, honesty, diligence, fortitude, kindness, willingness to help, and

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[114] Hauerwas, *Character and the Christian Life: A Study in Theological Ethics*, 17.
[115] Hauerwas, *Character and the Christian Life: A Study in Theological Ethics*, 17.
[116] Self-control is a virtue of human character which enables a person to do right, even when a person does not feel like it. It helps a person to control undesirable impulses and to avoid doing what is wrong. The Book of Proverb (25:28) asserts that a person without self-control is "like a city broken into and left without walls." This virtue enables a person to have control over one's impulses and emotions, especially when one is tempted. Research acknowledges that persons with developed self-control live happier and more productive lives and have better interpersonal relations. See Drazen Prelec and Ronit Bodner, "Self-Signaling and Self-Control," in *Time and Decision*, eds. George Loewenstein, Daniel Read, Roy F. Baumeister, 277-298 (New York: Russel Sage Foundation, 2003); Barry. J. Zimmerman, "Achieving Academic Excellence: A Self-Regulatory Perspective," in *The Pursuit of Excellence through Education*, ed. Michel Ferrari, 85–110 (Mahwah, NJ: Erlbaum, 2002); Nancy Eisenberg, Richard A. Fabes, Ivanna K. Guthrie, and Mark Reiser, "Dispositional Emotionality and Regulation: Their Role in Predicting Quality of Social Functioning," *Journal of Personality and Social Psychology* 78, no. 1 (2000): 136–157; Walter Mischel, Yuichi Shoda and Monica L. Rodriguez, "Delay of Gratification in Children," *Science*, no. 244 (1989): 933–938; Peterson and Seligman, *Character Strengths and Virtues: A Handbook and Classification* and Character First Education, "Self-Control," available at http://characterfirsteducation.com/c/curriculum-detail/2039081 [accessed October 3, 2017]
[117] Hauerwas, *Character and the Christian Life: A Study in Theological Ethics*, 13.
[118] Lapsley and Narvaez, "Character Education," 248-286.
[119] Taya R. Cohen, Abigail T. Panter, Nazlı Turan, Lily Morse and Yeonjeong Kim, "Moral Character in the Workplace," *Journal of Personality and Social Psychology* 107, no. 5 (2014), 952.

alleviating the pain of those who are in need).[120] In one sentence, a person with good character is a person "who has grown significantly in moral goodness and virtue."[121]

Virtuous behavior is an important feature when assessing a person's character. We should not forget that in order to evaluate one's character, it is not sufficient to pay attention only to one's conduct. There is, indeed, a strong connection between character and behavior, but there are also other moral realities which need to be taken into account when judging the moral goodness of a person. Robert B. Louden writes about the debate between "Being *vs*. Doing" which means "that the measure of an agent's character is not exhausted by or even dependent on the values of the actions which he may perform."[122] Kant states in a similar manner that "the real morality of actions, their merit or guilt, even that of our conduct remains entirely hidden from us."[123] Similarly, Thomas Aquinas notes that interior and inner motivations play an important role in moral evaluation. He notes, "Man is not competent to judge of interior movements, that are hidden, but only of exterior acts which are observable; and yet for the perfection of virtue it is necessary for man to conduct himself rightly in both kinds of acts."[124]

Finally, there are other criteria besides being virtuous which contributes towards an agent becoming a person of good character. Bill Cosgrave examines several criteria that are associated with good character. He mentions some of the most crucial:

i) Being truly human indicates that a person has developed good and virtuous character, which humanizes an individual, makes him or her more human, and a better person. The growth in humanity and goodness is a lifelong task, and every person is responsible to develop that sort of moral maturity.
ii) Being a loving person means that one is able to love not only him or herself but also others, and to engage and nourish caring and unselfish relationships.
iii) Being a virtuous person is also strongly linked with good character. One cannot have good moral character if he or she does not manifest virtues through his or her life. They are visible through his or her attitudes, behavior, through interaction with other people, through his or her everyday life, and in various situations.
iv) Being a morally mature person means a moral subject has reached a certain level of moral maturity, which is necessary for the formation of a person's character. In order to reach moral maturity, one needs to grow as a person in all aspects (emotional, social, etc.). It is important that a person develops in the integral way to become fully human and truly a moral person.[125]

It is also important to note that the concept of character is not strictly linked to morality. Character contains a wider range of excellences that do not have to be necessary linked to the

[120] Carr and Steutel, *Virtue Ethics and Moral Education*, 250.
[121] Cosgrave, "Moral Character," 31.
[122] Robert B. Louden, "On Some Vices of Virtue Ethics," in *The Virtues: The Contemporary Essays on Moral Character*, eds. Robert B. Kruschwitz and Robert C. Roberts (Belmont CA: Waldsworth Publishing Company, 1987), 74.
[123] Immanuel Kant, *Critique of Pure Reason* (Cambridge: Cambridge University Press, 1998), A 552 B 580, quote in Louden, "On Some Vices of Virtue Ethics," 75.
[124] Thomas Aquinas, *Summa Theologica*, I-II Q 91, a 4. quote in Louden, "On Some Vices of Virtue Ethics," 75.
[125] Cosgrave, "Moral Character," 31-32.

domain of morality. For instance, a person who is weak and depressing but who does not behave in a morally wrong way, will not be appreciated as much as a person of admirable character that one would like to have as a role model. This, however, does not diminish the importance of morality in the formation of character. Our experiences confirm that we, indeed, take into account one's good/bad moral decisions and actions while judging one's character.[126]

2.2.8. THE IMPACT OF RISING MARKETISATION AND CONSUMER SOCIETY ON A PERSON'S CHARCATER AND WHO HE OR SHE IS

In the first chapter, we explored certain trends within education such as marketisation, commodification, rising use of technology, and instrumentalization; how these trends begin to change the picture of what the purpose of education is; and how education should be directed. Here we want to ask how these trends impact a person's character with special attention on students.

In his excellent book, *Education with Character: The Moral Economy of Schooling*, James Arthur offers a detail account on how changes in the market economy and the rising marketisation influence one's character. In general, education becomes more and more linked with economy, focused on the formation of competences and skills, and with the goal of producing workers and the product. Arthur questions what qualities are employers searching in their employees and gives the following answer, "They range from a sense of good humor to a willingness to learn, and might include motivation, technical skills, communication and numeracy skills, an ability to respect others and to be clean and tidy, social skills and other key transferable skills." [127] The Council of Ethics in Economics in Ohio asked managers to identify virtues that are crucial for employment. For jobs such as telemarketing, banking, and customer services, they listed the following virtues: "self-esteem, integrity, commitment, accountability, community involvement, respect for others, and what was mysteriously called 'a servant attitude.'" A prospective employee should be self-confident but also humble and open to accept "constructive feedback" on how to work in a more efficient and productive way.[128] It is not rare for businesses to collaborate with the character education movement, especially in the United States. Their aim is to defeat bad character traits and in general lack of character and form desirable character traits which are estimated as necessary for a certain job.[129] Arthur rises certain questions and concerns:

> The world of business obviously values individuals for their efficiency and productivity, but it also tends to have short-term goals that do not correspond to a genuine desire to improve character. The managers' group above translated these short-term efficiency goals into suggested teaching strategies for schoolteachers which included rewarding pupils for doing the right things (…) Each of the management groups agreed that character traits are established early and concluded that children should learn them from an early age through constant reinforcement so that they internalize the values being taught. There are obviously many educational questions that can be raised about this kind of business ethics approach to schooling,

[126] Kupperman, *Character*, 58.
[127] Arthur, *Education with Character: The Moral Economy of Schooling*, 109.
[128] Arthur, *Education with Character: The Moral Economy of Schooling*, 109.
[129] Arthur, *Education with Character: The Moral Economy of Schooling*, 109.

> but with the government encouraging closer relationships with the business community these kinds of issues for schools are set to increase.[130]

He refers to some of the prominent British educational documents (such as Green Paper *Schools: Building on Success*, 2001 and White Paper *Schools: Achieving Success*, 2001). He observes how in the section dedicated to the education of character certain attitudes are encouraged (that would surely be desirable to new employees). Some of them are "motivation, flexibility, creativity and entrepreneurship."[131] Arthur also mentions the example of the National Curriculum (1999) which highlights "financial capability, enterprise and entrepreneurial skills, and work-related learning," and quotes how the goal is to prepare "confident and knowledgeable consumers."[132] The values that need to be promoted, according to the National Curriculum, are "tenacity, independence, innovation, imagination, risk-taking, creativity, intuition and leadership."[133] These values would assist a young population to easily adjusting into work life and into the capitalist world. In his comment, Arthur wonders what kind of formation of character is actually promoted:

> [T]he formation of character, in this view, should fit with the needs of the emerging economy. However, does this mean that character is to be subordinate to the needs of industry? It does appear to be the case that the policy is to produce certain types of character endowed with certain forms of stable behavior and habits for the world of work.[134]

Arthur derives David Purpel's argument on how character education did not pay sufficient attention to the aggressive market economy and capitalism, which fostered hedonistic and consumeristic views on life "producing the selfish character" and character that is "materially successful."[135] Similarly, Kenneth Strike writes that a person who is formed by the ethos of the market has a greater chance to become "a rational calculator of his or her own interests (…) and to see life as a competition for goods, opportunities, and resources."[136] Arthur criticizes that education should not promote and form character that will be subjugated to the needs of working life nor approach human beings as a "mechanism." In contrast, education should be meaningful and seriously incorporate the virtues of "justice, fairness and equality."[137]

Moreover, due to economic changes and the logic of the market, young people will most probably need to change their jobs several times during their life and perhaps not experience lifelong stability. This is also one of the reasons why certain policies and practices promote "a flexible and adaptive workforce."[138]

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[130] Arthur, *Education with Character. The Moral Economy of Schooling*, 109-110.
[131] Arthur, *Education with Character: The Moral Economy of Schooling*, 99-100.
[132] Arthur, *Education with Character: The Moral Economy of Schooling*, 99-100.
[133] Arthur, *Education with Character: The Moral Economy of Schooling*, 100-101.
[134] Arthur, *Education with Character: The Moral Economy of Schooling*, 100.
[135] Arthur, *Education with Character: The Moral Economy of Schooling*, 101-102.
[136] Kenneth A. Strike, "School, Community and Moral Education," in *Handbook of Moral and Character Education*, eds. Lari P. Nucci and Darcia Narváez (New York: Routledge, 2008), 120.
[137] Arthur, *Education with Character. The Moral Economy of Schooling*, 102.
[138] Arthur, *Education with Character. The Moral Economy of Schooling*, 102.

Surely, the rise of marketisation and consumer society has had an impact on the character of students. Arthur comments the situation in Great Britain and refers to the example of a Committee from 2001 and on what president Howard Davis aims to encourage as "greater efforts to train Britain's next generation of entrepreneurs."[139] Many English secondary schools provide to students business studies and work experience. Through work, students develop certain attitudes and values, and this experience also shapes their character. Work and the working environment have an impact on one's life and one's development since it is not only a source of income, but it also "names us, identifies us, to both others and ourselves."[140]

Kenneth A. Strike is concerned that the project that aims to connect business with education actually undermines the idea of what education should really be about:

> One might hope that schools would adopt cultural projects that endorse worthy conceptions of the good, and yet the main message promoted by the culture of many schools may well constitute an endorsement of the ethos of the market. This endorsement may come in the form of the regular suggestion that students are in school primarily to acquire marketable skills to be cashed in for employment or at the university admissions office. Hence the value of these skills is competitively priced. Students are taught to see themselves as being in competition with others for scarce opportunities and goods.[141]

Many students are of the opinion that only through competition between individuals will they be able to become successful at their job. Arthur is concerned about the idea of competition as a necessary, good model to follow and questions how actually success is measured. Does it include "socially useful actions directed at the welfare of others?"[142]

Some other scholars employ the example of fiction to describe how the selfish, materialistic mindset can have a destructive power on the community. In the movie, *Wall Street: Money Never Sleeps*, the main character Gordan Gekko, is popular for his statement, "Greed is good." He embodies an example of a bad and narcissistic character. Gekko is focused on his own interest while ignoring the common good of the community and the company he belongs. Although this is fiction, we do not lack examples in real life with people ready to gain success through such decisions that have a large, negative effect on a great number of people (i.e. case with Enron).[143]
Strike notes that we are living in a culturally rich society but one which lacks any "quality control."[144] This can be sometimes difficult for young people to orient themselves in the right direction to and to know how to choose what has greater worth:

> God, Bach, heavy metal, Shakespeare, Marlboros, SUVs, hip hop, Playboy, football, Ipods, and Budweiser are thrown at us and at our children constantly and in a bewildering array. These various products of modern culture do not wear their value on their sleeves. Often those of least worth are promoted with the most effective techniques. Choosing wisely and well among these options is something that must be learned (...) It takes justifiable pride in the marketplace of

[139] Arthur, *Education with Character. The Moral Economy of Schooling*, 108.
[140] Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 41.
[141] Strike, "School, Community and Moral Education," 121.
[142] Arthur, *Education with Character. The Moral Economy of Schooling*, 108.
[143] Gini and Green, *10 Virtues of Outstanding Leaders: Leadership & Character*, 30-31.
[144] Strike, "School, Community and Moral Education," 119.

> ideas that it creates, but often does not notice that, for children who approach the world with little ability to discern what is of worth, the marketplace of ideas may be experienced as a shopping mall where image, packaging, and peer pressure count for more than substance and serious argument.[145]

French theorist, Jean Baudrillard, claims how consumption is coercive toward persons and makes them believe that they are fulfilled and happy as individuals; while in actuality, this is just a false assumption that does not correspond to the reality. The logic of consumption is based on "a naïve anthropology" where happiness and well-being need to be measured.[146] In a similar way, Edward Catalano and Nancy Sonnenberg suggest that people in our culture are not judged for who they are or for what they do; but rather, for what they have, especially what kind of material goods they possess.[147] Seeing through that lens, possessions become a part of what we are, or as Yi-Fu Tuan remarks, "Our fragile sense of self needs support and this we get by having and possessing things because, to a large degree, we are what we have and possess."[148] This is pernicious when the value of a human person, who he or she is, and what kind of character he or she has, is derived from what kind of material goods he or she uses – starting from the clothes he or she wears, car he or she drives, and so on.[149] In this regard, William James, American psychologist and philosopher describes that:

> [A] man's Self is the sum total of all that he can call his, not only his body and his psychic pwers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands, and yacht and bank-account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down,- not necessarily in the same degree for each thing, but in much the same way for all.

Moreover, the rise of consumer society changes not only how we perceive ourselves, who we are, and what kind of character we have, but also the relations with other people. They become artificial and our emotions and how we relate to others is "carefully orchestrated."[150] In that way, "many of those we interact with are instructed to keep smiling and to be sure to tell us to `Have a nice day.'"[151]An individual begins to lose the good relationships with others and is in danger of becoming a "technical slave," as Baudrillard notices:

> The humans of the age of affluence are surrounded not so much by other human beings, as they were in all previous ages, but by objects. Their daily dealings are now not so much with their fellow men, but rather – on a rising statistical curve – with the reception and manipulation of goods and messages. This runs from the very complex organization of the household, with its dozens of technical slaves, to street furniture and the whole material machinery of communication; from professional activities to the permanent spectacle of the celebration of the object in advertising and the hundreds of daily messages from the mass media.[152]

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[145] Strike, "School, Community and Moral Education," 120.
[146] Jean Baudrillard, *The Consumer Society: Myths and Structures* (London: Sage Publications, 1998), 15.
[147] Edward Catalano and Nancy Sonenberg, *Consuming Passions: Help for Compulsive Shoppers* (Oakland, CA: New Harbinger Publications, 1993), 37-38.
[148] Yi-Fu Tuan, "The Significance of the Artifact," *Geographical Review* 70, no. 4 (1980), 472.
[149] Catalano and Sonenberg, *Consuming Passions: Help for Compulsive* Shoppers, 37-38.
[150] George Ritzer, "Introduction," in Baudrillard, *The Consumer Society: Myths and Structures*, 13.
[151] Ritzer, "Introduction," 13.
[152] Baudrillard, *The Consumer Society: Myths and Structures*, 25.

In his compelling and witty book, *The Closing of the American Mind*, philosopher Alan Bloom, questions the philosophical meaning of education and what it is to be a student in our age characterized with a certain intellectual and moral atmosphere. Specifically, he examines "how higher education has failed democracy and impoverished the souls of today's students."[153] Bloom criticizes American universities for abandoning fundamental principles of liberal education, for undermining the spirit of inquiry, and neglecting the questions that are essential for human beings which eventually leads to disorder and fragmentation:

> In fact, with rare exceptions, the courses are parts of specialties and not designed for general cultivation, or to investigate questions important for human beings as such. The so-called knowledge explosion and increasing specialization have not filled up the college years but emptied them. (...) These great universities—which can split the atom, find cures for the most terrible diseases, conduct surveys of whole populations and produce massive dictionaries of lost languages—cannot generate a modest program of general education for undergraduate students. This is a parable for our times.[154]

This moral and intellectual climate influences students, as well as, their intellect and character. Bloom describes students in the following way:

> Students these days are, in general, nice. I choose the word carefully. They are not particularly moral or noble. Such niceness is a facet of democratic character when times are good. Neither war nor tyranny nor want has hardened them or made demands on them. (...) Students are free of most constraints, and their families make sacrifices for them without asking for much in the way of obedience or respect. (…) The great majority of students, although they as much as anyone want to think well of themselves, are aware that they are busy with their own careers and their relationships. There is a certain rhetoric of self-fulfillment that gives a patina of glamor to this life, but they can see that there is nothing particularly noble about it.[155]

According to Bloom, students are becoming self-centered and less critical, occupied with mundane, consumeristic offerings which define the contemporary idea of success while the pursuit for good and truth is undervalued. Bloom states, "The fundamental questions that have traditionally motivated a liberal education – What is the good? What is truth? What should I do? – strike them as hopelessly naive and beside the point."[156]

However, these questions are essential and need to be frequently renewed. As Putman observes:

> The ancient questions, 'Am I living as I am supposed to live?' 'Is my life something more than vanity, or worse, mere conformity?' 'Am I making the best effort I can to reach … my unattained but attainable self?' make all the difference in the world.[157]

It becomes evident that there is a tension between the market economy and the moral economy, which is present within education. The market economy focuses on making a living, on production, efficiency and consumption, while moral economy focuses on the community,

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[153] Bloom, *The Closing of the American Mind: How Higher Education has Failed Democracy and Impoverished the Souls of Today's Students*.

[154] Bloom, *The Closing of the American Mind: How Higher Education has Failed Democracy and Impoverished the Souls of Today's Students*, 340.

[155] Bloom, *The Closing of the American Mind: How Higher Education has Failed Democracy and Impoverished the Souls of Today's Students*, 82, 85.

[156] Roger Kimball, "The Groves of Ignorance," available at http://www.nytimes.com/1987/04/05/books/the-groves-of-ignorance.html [accessed May 18, 2016].

[157] Hilary Putnam, "12 Philosophers—And Their Influence on Me," in *Proceedings and Addresses of the American Philosophical Association*, available at https://member.apaonline.org/V82_2_12philosophers.aspx. quote in Maughn, "Review of Martha Nussbaum, Not for Profit: Why Democracy Needs the Humanities," 419.

cooperation and support, on moral purposes, on the necessity of justice, equality and solidarity. The market economy is concerned about utility, making profit, and materialistic calculation. In general, relationships among people are based on utility and characterized with competition and one's own individual interests. Education lead by moral economy encourages relationships among students that are equal and that promote cooperation. Student are valued "for what they are, not exclusively for what they can do" and the attitude that is developed is not one that promotes what others can do for me but how can we together contribute to the common good of our school, university, etc. In such a moral climate, student's character have good predispositions for a positive development.[158]

Education should enable a person not only to gain competences and to make a living but also for the formation of a person's character that will lead to his or her greater well-being and greater quality of life. Arthur criticizes Tony's Blair statement that learning more will enable a person to earn more and stresses that:

> We are not simply economic creatures whose sense of worth and purpose in life is defined by our capacity to secure material well-being. We are not what we do for a living or what we buy, nor are we completely driven by self-interest to maximize our own utility. This reductionist view of human nature can have a powerful and an essentially negative impact on character formation from an early age. Applied to education in schools it can result in a view that anything that does not prepare children for making a living, or becoming a consumer, is a waste of time.[159]

Besides emphasizing the importance of the formation of one's character, we should consider also some other aspects that are related to the broader structures, which can be sometimes unjust, or even toxic. When preparing young people for the job market and for entering into the working world, educators have to be aware, for instance, on the economic situation of a certain society so that sometimes focus on the individual's character is not overemphasized while the real cause of the problem is undermined. As an example, in the 1970s and 1980s, British society experienced economic crisis where a lot of people were jobless. The reason for this unemployment was sometimes seen in young people who were accused of lacking character and working values, and therefore, they are responsible for their own failure. Although this may indeed be the truth, we shall not neglect that the market and economy have an influence on a person's circumstances. Economic model which encourages individual motivation based on self-interest diminishes the concept of a person's character.[160]

What is needed is authentic education which focuses on worthy aims and on excellence, and which is committed to truth, integrity, and honesty. When education is more viewed as a process through which character is shaped and where excellence is promoted, than educational institutions can become places where cooperation is present rather than competition.[161] Strike comments how: "We must compete for jobs, power, status, and income because they are scarce. But we need not compete for truth and excellence. They are rare because they are hard to

[158] Arthur, *Education with Character*: *The Moral Economy of Schooling*, 110-111.
[159] Arthur, *Education with Character*: *The Moral Economy of Schooling*, 111.
[160] Arthur, *Education with Character. The Moral Economy of Schooling*, 108.
[161] Strike, "School, Community and Moral Education," 125.

achieve."[162] He gives an example of a person who pursues excellence and the one who pursues status and position. When an individual aims to be excellent in playing the piano, this will not produce competition. In contrast, an individual which aims to gain a special position or status in orchestra will be a cause for competition. Strike concludes that authentic education will emphasize "goods over the external goods to which practices lead."[163] However, being predominantly focused on promoting excellence and goods can have their negative sides if the broader picture of a person's (moral) development is absent. For instance, excellence in sports may encourage some members to behave in a rude and dominant way toward those who do not belong to their group. The focus on excellence may create people who are self-centered and overly preoccupied with their own interests while neglecting the people around them. Besides having authentic instruction, we need healthy communities which promote the richness of many virtues; a sense for community and for the common good; and the willingness to help others, including help others to succeed. Good education will not only provide students with authentic education that promotes goods, excellence, and cooperative learning but also will support caring environments where a sense for care, inclusion, and justice are highly valued.
Peterson and Seligman also agree about the importance of caring within an educational framework since a caring person recognizes that "others are worthy of attention and affirmation for no utilitarian reasons but for their own sake."[164]

Although these are useful directions, Strike is concerned that currently our culture and educational institutions promote policies and practices that do not truly benefit one's person and character and that greater effort is required in forming healthy communities:

> Unhappily, I fear that the cultures we are currently creating in our schools, dominated as they are by a concern for test based accountability and argued for largely by an appeal to the importance of human capital, are likely to be counter-productive so far as moral education is concerned. The emphasis on testing is likely to erode authentic instruction. The emphasis on the requirements of the job market is likely to lead students to see one another largely as competitors in the race for scarce goods and opportunities. The emphasis on efficiency is likely to continue to generate schools that are large, bureaucratic, and alienating. If I am right, the key to good moral education, indeed, of good education, is largely the work of building healthy communities.[165]

CONCLUSION

This chapter has discussed the theme of character as a central human excellence and as necessary requirement to live a flourishing life. Character is a complex moral concept that enables a person to behave in a morally good way, to love good, and to do good. Character is essential for a person to act as a moral agent. It gives a sense of a person's life and who he or she is. We have examined what are the constitutive parts of character: character traits, virtues and habits and explored how character is formed. We have also pointed out that character is not fixed; it can be changed, for better or for worse; and in that process, an important role is played

[162] Strike, "School, Community and Moral Education," 125.
[163] Strike, "School, Community and Moral Education," 125.
[164] Peterson and Seligman, *Character Strengths and Virtues: A Handbook and Classification*, 326.
[165] Strike, "School, Community and Moral Education," 132.

by a person's choices, decisions, and actions. We have also reported how character is not an individualistic concept but is shaped and formed through relations and interactions with other people within a certain social community. At the end, we have discussed how the rise of marketisation and consumerism influences the development of character and promotion of certain qualities, especially within educational and professional environment. We showed that excessive marketisation and consumerism can have harmful effects on the moral economy of human beings. A person is viewed in light of human capital and educational investment is seen as an investment for greater economic growth. A person becomes valued according to his or her abilities, and not according to what kind of a person one is. A strong emphasis is placed on consumption, efficiency and utility, while relationships among people are largely competitive. The market economy, which is supported by a consumer society, does not sufficiently address the notion of the common good, solidarity and cooperation within education. Education is utilized as a process which forms a person and one's character according to the requirements of industry and economy. A person's well-being and flourishing are not at the center, but rather the generation of higher economic income and skilled workers.

In the following chapter, we continue our argument that education cannot only address professional and intellectual abilities, competencies and marketable job skills. We will argue that education has to intentionally develop students' moral capacities and support their moral growth as human beings. Our goal is to investigate more concretely how a person can be educated in morality and grow in humanity within educational institutions. Some of the questions we are going to tackle are how the virtuous construction of character can be supported and why moral reasoning alongside caring relationships are important. Integral education shapes not only a person's mind but also his or her character and who he or she is as a person. Authentic education is interested in the question what kind of person is emerging? Moral education attempts to answer these questions. With these thoughts in mind, we move to our next chapter.

CHAPTER 3

MORAL EDUCATION

INTRODUCTION

Since the adequate concept of education implies the formation of a human person as a whole, it also implies the need for moral education. In this chapter, we will explore the growing interest in this component of education and define moral education and its goal. Furthermore, we will explore how educational institutions have an impact on the moral growth of students and how moral messages are present within education. We will proceed with philosophical perspectives on moral education and demonstrate how different philosophical conceptions influenced the following approaches to moral education: the cognitive-developmental approach, the caring approach and the traditional character approach. All three approaches will be discussed, and their positive sides and limitations will be critically analyzed.

3.1. THE INTEREST IN MORAL EDUCATION[1]

Researchers and scholars have discussed this topic for a few decades and argued for various moral perspectives on how to address and perform moral education. Arthur and Carr write that nowadays we witness a significant increase of interest in the field of moral education across the globe. Much research and study has been conducted and supported by national governments (e.g. UK, USA, Australia), international organizations (e.g. UNESCO) and donations from US Templeton Foundation, Porticus UK and Scottish Cook Foundation.[2] As an example of the growing interest in this subject is the largest British research *Learning for Life* which investigated character formation and values among young people in the UK. A survey was conducted between 2007-2010 involving more than 70 000 respondents from the nursing age till the age of employment.[3]

The character education movement, one model of moral education, is especially strong in the USA through programs such as *Character Counts* (established in 1995). This is the most widespread character education program, not only in the USA, but also in the world. The emphasis is placed upon youth development and on fostering "academic competency," "social-

[1] At KU Leuven, Faculty of Theology and Religious Studies, three dissertations were written on the theme of moral education. According to my knowledge, these are: Paul Schotsmans, *Waardeleer als teken van een geseculariseerde samen leving? Een herm eneutische Studie met M. Rokeach's waardeleer ais test-case*, 1982; Bert Roebben, *Een tijd van opvoeden. Moraalpedagogiek in christelijk perspectief* (Leuven: Acco, 1995) and John Christopher, *Character, Virtue and Education Rehabilitating an Exemplarist Virtue Approach (Gurukul) to Moral Education*, 2015.

[2] Arthur and Carr, "Character in Learning for Life: a Virtue Ethical Rationale for Recent Research on Moral and Values Education," 27.

[3] Arthur and Carr, "Character in Learning for Life: a Virtue Ethical Rationale for Recent Research on Moral and Values Education."

emotional growth," "character development," and "positive school climate."[4] Character traits that are encouraged by this program are called "the six pillars of character" and they are: "trustworthiness, respect, responsibility, fairness, caring and citizenship."[5] *Character Counts* highlights these qualities as necessary to establish and cultivate a "culture of kindness" where students would feel safe and qualities that are "not political, religious, or culturally biased."[6] Character Counts enjoys support from the U.S Senate and the President of the United States.[7]
Beside *Character Counts*, there is also well known advocacy group *The Character Education Partnership* which goal is likewise promotion of character education within public schools. Both of these programs fight against moral relativism. They were successful in gaining federal funds for their pilot programs which aimed to reduce the most frequent moral problems among teens, such as violence and unwanted pregnancy.[8]

The increased interest in moral education does not mean that this topic is something which has relatively recently emerged. Questions about how to educate a person in morality, how to form one's character are questions that date from the period of Antiquity. In his book *Moral Education: Secular and Religious*, John L. Elias provides historical perspective on moral education.
He argues how moral education was present not only in the period of Antiquity, but also in the moral and religious teaching of Judaism and early Christianity. Elias describes this moral approach as moral or character training. The focus was mainly on how to perform good behavior and moral actions, and not so much on how to exercise one's judgement and reason. This form of moral education was in most of the cases under the influence of religious principles and religious teaching. The period of Renaissance and Enlightenment was characterized by giving rise to secular approaches to moral education. From the 20th century moral education was inspired with secular and religious principles, as well as with the moral teaching of great Greek philosophers.[9]
Elias argues that moral education is an interdisciplinary and complex subject that is through human history discussed from the side of philosophy, religion and psychology. All of these disciplines can enrich discussion on how to educate a morally good person.[10]

The question of how to educate a person in morality was also explored by Bert Roebben in his book *Seeking Sense in the City*. He describes our contemporary social context as marked with profound moral uncertainty. In his belief the old "Grand Narratives" are no longer sufficient for

[4] Character Counts, "Program Overview," available at https://charactercounts.org/program-*overview*/ [accessed April 12 2016].
[5] Character Counts, "Program Overview," available at https://charactercounts.org/program-overview/ [accessed April 12 2016].
[6] Character Counts, "Program Overview," available at https://charactercounts.org/program-overview/ [accessed April 12 2016].
[7] Character Counts, "Program Overview," available at https://charactercounts.org/program-overview/ [accessed April 12 2016].
[8] Aaron Cooley, "Legislating Character: Moral Education in North Carolina's Public Schools," in *Character and Moral Education: A Reader*, eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 65.
[9] John L. Elias, *Moral Education: Secular and Religious* (Malabar, FL: Robert E. Krieger Publishing Company, 1989).
[10] Elias, *Moral Education: Secular and Religious*.

our contemporary time. It is challenging to educate a young person when it seems that even adults do not know how to define what the best for their children's well-being is.[11] As Roebben points out:

> Things are no longer set out for them, the Grand Narratives which once held out ideals for living and educating are no longer 'working,' are no longer considered relevant by many people. Parents and teachers must now discover for themselves what they consider to be worthwhile.[12]

The question of how to design education that would be worthwhile, that would encourage admirable formation of children and young people is discussed within the field of moral education.

In this chapter we will endeavor to answer on the following questions: What is moral education about? Why do we need moral education? How can we educate a person to become moral and good person? What is the outcome and goal of moral education? We will examine the role of educational institutions in the formation of student's character and explore three important approaches to moral education: cognitive-developmental approach (Lawrence Kohlberg), caring approach (Carol Gilligan) and traditional character approach (Edward A. Wynne).

3.2. WHAT IS MORAL EDUCATION ABOUT?

Since moral education is concerned about educating the person in morality, Berkowitz notes that defining moral education depends on how someone understands the moral person. He states that since the moral person is complex, we have to have a complex approach to education. Berkowitz argues that an integral moral education has to take into account "emotion, cognition, behavior, personality, and identity."[13] In a similar manner, Aristotle taught that proper moral education cannot be focused only on the development of moral reasoning (which was often the case), but should also consider the formation of character and cultivation of desires, emotion, feelings, behavior and judgment in the light of practical wisdom.[14] To put it shortly, moral education has to take into account that a human person is the multi-dimensional and that we need a comprehensive approach to moral education, as Roebben highlights.[15]

When it comes to the goal of moral education, David Carr defines it in the following way:

> ...to assist young people to live more meaningfully and rightly in the light of a clear recognition of the greater value for positive human development of some principles and qualities over others; that a life lived according to certain dispositions of honesty, self-control, fortitude,

[11] Bert Roebben, *Seeking Sense in the City. European Perspectives on Religious Education* (Berlin: Lit Verlag, 2009), 29-30.
[12] Roebben, *Seeking Sense in the City. European Perspectives on Religious Education,* 30.
[13] Marvin Berkowitz and John H. Grych, "Early Character Development and Education," *Early Education & Development* 11, no. 1 (2000), 56.
[14] Arthur and Carr, "Character in Learning for Life: a Virtue Ethical Rationale for Recent Research on Moral and Values Education," 27–28.
[15] Roebben, *Seeking Sense in the City. European Perspectives on Religious Education,* 50.

> fairness, courtesy, tolerance and so on is worthier and more fulfilling than one lived in the vicious grip of dishonesty, intemperance, backsliding, prejudice and spite.[16]

Carr argues that moral education is concerned with two major questions: how to become a morally good person and how to live the best possible life? The purpose of moral education is not simply to prevent youth delinquency, or to make them behave in a socially acceptable way.[17] It is more complex than that. Moral education is about forming one's moral being, so that one can become a flourishing person. It requires an approach, which will address and develop the moral capacities of a person in a comprehensive and intentional manner. Moreover, moral education should help a young person to find a "meaningful life perspective," and assist a young person to wisely direct one's life in a pluralistic and diverse society, which is not always an easy task.[18] In order to accomplish these outcomes, a variety of scholars propose what they consideras vital to educating a person in morality.

In order to become a morally good person, majority of scholars highlight the importance of virtues. Carr and Steutel emphasize that moral education has to be focused on the promotion of virtues or admirable character traits.[19] Virtues enable a person's growth as a human being and support his or her well-being and flourishing. To flourish is more than just to be happy, it presupposes the development of an individual's potential to the fullest. To live flourishing life, a moral agent has to exercise various virtues: moral, intellectual, and some would add civic and performing virtues.[20]

Thomas Lickona argues that "deliberate effort to cultivate virtue," is crucial for a person to become morally good.[21] Final goals are "good people, good schools, and a good society."[22]

Marcia Peck states that moral education is a program designed to help student to develop those character traits that will assist them to live good lives. Moreover, moral education has to encourage students to positively contribute to community and society they belong to.[23] Similarly, Wolfgang Althof and Marvin W. Berkowitz suggest that moral education is about educating children and young people to become moral persons who will not only consider their own interests. They should express care for the common good and for those who are marginalized and disadvantaged.[24] Scholars summarize that we do not need "benign hedonists" in society, we need "moral members." [25]

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[16] David Carr, "Cross Questions and Crooked Answers: Contemporary Problems of Moral Education," in *Education in Morality*, eds. J. Mark Halstead and Terence H. McLaughlin (London: Routledge, 1999), 25.

[17] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 105.

[18] Roebben, *Seeking Sense in the City. European Perspectives on Religious Education*, 43.

[19] Carr and Steutel, *Virtue Ethics and Moral Education* (London: Taylor & Francis, 1999), 4. For emphasizing the significance of virtue for the formation of good character see also Holly Shepard Salls, *Character Education: Transforming Values into Virtues* (New York: University Press of America, 2007).

[20] The Jubilee Centre for Character and Virtues, *A Framework for Character Education in Schools*, available at http://jubileecentre.ac.uk/userfiles/jubileecentre/pdf/charactereducation/Framework%20for%20Character%20Education.pdf[accessed April 29 2016].

[21] Lickona, "Character Education: Seven Crucial Issues," 78.

[22] Lickona, "Character Education: Seven Crucial Issues," 78.

[23] Marcia Peck, "Surveying the Soil: Building a Culture of Connectedness in School," in *Character and Moral Education: A Reader*, eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 343.

[24] Althof and Berkowitz, "Moral Education and Character Education: Their Relationship and Roles in Citizenship Education," 496.

[25] Althof and Berkowitz, "Moral Education and Character Education: Their Relationship and Roles in Citizenship Education," 496.

However, this does not happen automatically. Reflection, moral reasoning and judgement have an important role in one's moral formation. An important aspect within moral education is to know the right moral decision and to be able to discern those decisions that are a product not of ethical reasoning, but of "self-interest, personal desires or social taboos."[26]
Richard W. Paul and Linda Elder stress that a student has to learn "the art of self – and social-critique, of ethical self-examination," and become aware that moral judgement can be weakened by "moral intolerance, self-deception, and uncritical conformity."[27] In that case, what happens is that: "the ethical thing to do is sometimes viewed as obvious and self-evident when it should be a matter of debate, or, conversely, viewed as a matter of debate when it should be obvious and self-evident."[28] Educational institutions and teachers should help their students to think in an ethical and critical way. Students should avoid any passivity in reasoning and be able to detect and identify those values that are products of their communities and culture, but which do not necessary mean that they are moral and good.[29]
John Dewey also argues that a student must develop the formation of good judgement to be able to discern and distinguish which values are worthy to select and to opt for. The role of the educational institutions should not just be equipping students with information and with knowledge since "acquiring information alone can never develop the power of judgment."[30] He comments,

> I have heard an educator of large experience say that in her judgment the greatest defect of instruction to-day, on the intellectual side, is found in the fact that children leave school without a mental perspective. Facts seem to them all of the same importance. There is no foreground or background. There is no instinctive habit of sorting out facts upon a scale of worth and of grading them.[31]

Dewey is critical of educational institutions which do not give room to their students to exercise moral reasoning and judgement, which he regards as "an integral factor in good character."[32] Student should be able to learn to think morally and critically for themselves, and not to be forced to make choices and take action without understanding the reason for doing so.[33]

Some authors in particular highlight other aspects of moral education, such as moral understanding and moral imagination which enable an agent to take into account the moral perspectives of other people. Accent is placed on the ability of empathy and care not only for one's own good, but also for the other person. Moral understanding enables a moral agent to understand oneself and other people and their moral values and views. Jean Curthoys observes

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[26] Richard W. Paul and Linda Elder, *The Thinker's Guide to Understanding the Foundations of Ethical Reasoning* (New York: The Foundation for Critical Thinking, 2006), 5-6.
[27] Paul and Elder, *The Thinker's Guide to Understanding the Foundations of Ethical Reasoning*, 5-6.
[28] Paul and Elder, *The Thinker's Guide to Understanding the Foundations of Ethical Reasoning*, 5.
[29] Mark J. Halstead, "Is Moral Education Working? Extracts from the Diary of a Twenty-First Century Moral Educator," *Journal of Moral Education* 40, no. 3 (2011), 340.
[30] John Dewey, *Moral Principles in Education* (New York: Houghton Mifflin, 1909), 14.
[31] Dewey, *Moral Principles in Education,* 14.
[32] Dewey, *Moral Principles in Education,* 14.
[33] Halstead, "Is Moral Education Working? Extracts from the Diary of a Twenty-First Century Moral Educator," 340. In this regard, Roebben states that important element of moral education is self-education which involves self-discipline, courage and enables students to indeed become moral agents. Roebben, *Seeking Sense in the City. European Perspectives on Religious Education,* 52-53.

that "astonishingly few philosophers have reconsidered the extent to which moral questions may be questions of understanding. But without some such notion, morality will not have depth and nor, therefore, will the moral philosopher that purports to elucidate it."[34]

Wringe argues that successful moral education results when a person has developed moral understanding, when actions are seen through an ethical perspective. He emphasizes how it is crucial to critically examine one's actions and behavior, not only in one's private sphere of life, but also the public sphere. A morally educated person should critically examine even those virtues that are publicly accepted and appreciated.[35]

Pamela Bolotin would especially underline the importance of moral imagination, which influences moral reasoning to include thinking in a broader, more creative way. Moral imagination helps to consider new possibilities and to project oneself into the situation of another. Besides this cognitive aspect and perspective taking, it involves an affective part which enables a person to emotionally connect with the other and to experience empathy. To put it shortly, moral imagination empowers a person to more fully understand and feel how his or her moral choices and actions have an impact not only on oneself, but on the other people as well.[36]

Besides moral imagination, Bert Roebben employs the concept of "responsible imagination," which through critical analysis of societal trends and communal dialogue, aims to recognize what can be regarded as truth and good in a contemporary culture that is complex and does not provide ready-made answers. How can young people be helped in their search for meaning in life? is one of the questions that "responsible imagination" puts forth.[37]

Finally, we should not forget to mention those voices which pay special attention on care as a form of moral education. Authors such as Milton Mayeroff (*On Caring*, 1971), Carol Gilligan (*A Different Voice*, 1982) and Nel Noddings (*Caring*, 1984) stress that caring is the most fundamental and important element for educating a young person in morality.[38] According to the care approach, the emphasis is placed on the appreciation and respect of the person, where I am there for the other. I am invited to express care by being patient, honest, courageous, modest and positive toward the person in need.[39]

With his understanding of care, Mayeroff contributes to one's individual development. Nel Noddings deepens the relational aspect of care where a person generously gives his or her complete presence for the other during a caring relationship.[40] Noddings clarifies that

> caring is not just a warm, fuzzy feeling that makes people kind and likable. Caring implies a continues search for competence. When we care, we want to do our best for the objects of our

[34] Jean Curthoys, "Understanding Others. Review of Ethical Encounter: The Depth of Moral Meaning, by Christopher Cordner," in *Australian Book Review*, no. 244 (2002), 47, quote in Daniel R. DeNicola, "Liberal Education and Moral Education," in *Character and Moral Education: A Reader*, eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 188.
[35] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 99.
[36] Pamela Bolotin, "Teaching about the Moral Classroom: Infusing the Moral Imagination into Teacher Education," *Asia-Pacific Journal of Teacher Education* 31, no. 1 (2003), 8.
[37] Roebben, *Seeking Sense in the City. European Perspectives on Religious Education*, 43-44.
[38] Barbara J. Thayer-Bacon, "Feminist Theory and Moral Education," in *Character and Moral Education: A Reader*, eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 245.
[39] Thayer-Bacon, "Feminist Theory and Moral Education," 245.
[40] Thayer-Bacon, "Feminist Theory and Moral Education," 246.

> care. To have as our educational goal the production of caring, competent, loving and lovable people is not anti-intellectual. Rather, it demonstrates respect for the full range of human talents. (…) All humans can be helped to lead lives of deep concern for others, for the natural world and its creatures, and for the preservation of the human-made world.[41]

Carol Gilligan emphasizes that moral reasoning and rules are necessary, but they should be complemented with care and responsibility in order to educate a person in morality. Nel Noddings argues that the caring approach is superior to any ethics based on rules or principles.[42] She claims that teachers need to approach students in caring manner, as valuable subjects, not objects and to engage them in cooperative work and dialogues. In one word, the educational aim should be "maintenance and enhancement of caring."[43] Schools and educational institutions should nurture a community where students can experience appreciation, caring and confirmation.[44]

Noddings suggests that care should have an important place in curriculum and that teachers have a significant role in many children's lives. Caring and trustworthy relationships should be nourished, in which a student would feel that he or she is cared about and that he or she can openly speak about his or her problems.[45] According to the care approach to moral education, caring and caring communities become the most basic prerequisite to educate in morality. To be educated in morality means to become aware that we can either help or harm other people, we can give positive or negative contribution to one's life.

So far, we have outlined some of the most important aspects of moral education. Daniel R. Nicola summarizes some of them in a five model scale. First is the development of moral capacities which are necessary for moral life, such as "judgement, empathy, imagination, or capacity to form caring relationships."[46] Second is the development of moral skills which have a significant role in one's moral life such as knowledge and application of moral principles in ethical cases and dilemmas, ability for ethical dialogue and discourse, ability for value clarification etc. Third is the development of moral character which is a crucial point for successful moral education. Its focus is on the cultivation of admirable character traits or virtues, like honesty, trustworthiness, diligence, compassion and elimination of vicious traits.[47] Fourth is the development of moral agency which accents the formation of those traits that enable a moral agent to be aware of his or her moral conduct and to improve it. It involves: "self-reflectiveness, open-mindedness, sensitivity to particulars, emotional integrity, and acceptance of responsibility."[48] Last, the fifth desirable outcome of moral education is the ability for moral commitments and change in behavior. Nicola concludes,

> We cannot develop as ethical persons if we are unwilling to face the fact that every one of us is prone to egotism, prejudice, self-justification, and self-deception and that these flaws in human thinking are the cause of much human suffering. It is not enough to be able to do the right thing

[41] Nel Noddings, "Teaching Themes of Care," in *Character and Moral Education: A Reader,* eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 335.
[42] Thayer-Bacon, "Feminist Theory and Moral Education," 246.
[43] Thayer-Bacon, "Feminist Theory and Moral Education," 247-249.
[44] Thayer-Bacon, "Feminist Theory and Moral Education," 247-249.
[45] Noddings, "Teaching Themes of Care," 340.
[46] DeNicola, "Liberal Education and Moral Education," 186.
[47] DeNicola, "Liberal Education and Moral Education," 186.
[48] DeNicola, "Liberal Education and Moral Education," 186.

> when we ourselves have nothing to lose. We must be willing to fulfill our ethical obligations at the expense of our selfish desires and vested interests.[49]

Final goal of moral education is becoming a morally good person who commits himself to virtuous life.[50]

3.3. EDUCATIONAL INSTITUTIONS AND THEIR IMPACT ON THE MORAL GROWTH OF THE STUDENTS

In the following lines our goal is to investigate what kind of influence educational institutions and teachers have on the moral growth and moral formation of their students. In the previous chapter we have indicated that parents are the most important moral educators of their children. There are other agencies that also have impact on the moral formation of children and young people, like peers, culture, media and religious institutions. We will not investigate their impact here. Our interest focuses on educational institutions and educators and how they generate moral education to students.

Although some young people do not attend formal moral education, they will still be influenced by virtues and vices that are manifested in the educational settings.[51] Moral education is of public importance and schools have the moral mission to promote genuine moral formation, otherwise, our society "will rightly be judged as a sick society."[52]

Students should be given opportunity to grow in their understanding what a moral and good decision is, in their ability to recognize what is really valuable in life and how can they grow in virtuous life. Through their education program they should also learn the importance of caring, not only for oneself and one's well-being, but also to care for others. It is not possible to live well when excluding the moral formation.[53] Therefore, the major question is not whether we would allow and foster moral education within educational institutions, but whether it is "intentional, conscious, planned, pro-active, organized and reflective' or 'assumed, unconscious, reactive, subliminal or random."[54]

Surely, this is not an easy task. Carr stresses that the problem of moral education is how to educate young people to pursue that kind of good and that kind of lives that will be worthwhile, lead to their greater well-being and enhance the quality in human relationships.[55] This becomes difficult in the contemporary society in which moral and spiritual values are seen as something that belong to personal sphere and where we witness a climate that encourages "omni-

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[49] Paul and Elder, *The Thinker's Guide to Understanding the Foundations of Ethical Reasoning*, 6.
[50] DeNicola, "Liberal Education and Moral Education," 186.
[51] Kristjánsson, "Ten Myths about Character, Virtue and Virtue Education – Plus Three Well-Founded Misgivings," 276.
[52] Devitis and Yu, "Introduction," xiii.
[53] The Jubilee Centre for Character and Virtues, *A Framework for Character Education in Schools*, available at http://jubileecentre.ac.uk/userfiles/jubileecentre/pdf/charactereducation/Framework%20for%20Character%20Education.pdf [accessed April 29 2016].
[54] Kristjánsson, "Ten Myths about Character, Virtue and Virtue Education – Plus Three Well-Founded Misgivings," 276.
[55] Carr, "Cross Questions and Crooked Answers: Contemporary Problems of Moral Education," 28.

tolerance" for every moral perspective.[56] That is problematic since any serious moral education must question and examine which moral perspectives, views, goals are indeed worthier, more meaningful and truly good.[57]

Educational institutions and communities have a power to influence their pupils and students, although they are sometimes not aware of their moral consequences. Through their education, relationships among persons and attitudes it is difficult to imagine that they will not have any influence on students' systems of values and their characters. As David Purpel and Kevin Ryan remark:

> The schools cannot avoid being involved in the moral life of the students. It is inconceivable for schools to take the child for six or seven hours a day, for 180 days a year, from the time he is six to the time he is eighteen, and not affect the way he thinks about moral issues and the way he behaves. Nor can we divorce the intellectual from the moral realm. Once can suppress discussion about moral issues and values, but one cannot suppress the development and the formation of morals. Moral education goes on all over the school building – in the classrooms, in the disciplinarian's office, in assemblies, in the gym. It permeates the very fabric of teacher-student relationship. The school, then, cannot help but be a force for growth or retardation – for good or evil – in the moral life of the student. Moral education is an inevitable role of the schools. For the educator, it comes with the territory.[58]

In their book *The Moral Life of Schools*, Jackson and colleagues examine empirically and epistemologically how moral education and moral messages are present within educational settings, regardless if it they are intentionally planned or not. They also examine how teachers play an important moral role, though, they may be not always aware of it. Authors argue that education in morality can happen in various ways. Each one of them they first observe and then explain. They enumerate eight categories through which moral education and moral messages are evident:

i) "Moral instruction as a formal part of the curriculum." As an example they take Catholic schools which have obligatory religious instruction characterized with many moral messages that have their source in The Bible and Tradition.

ii) "Moral instruction within the regular curriculum." This type of moral instruction can appear through various lessons which require certain moral judgements (e.g. the figure of Martin Luther King, issues such as social injustice, historical perspectives on slavery etc.)

iii) "Rituals and ceremonies." Opening ceremonies, graduations, commemorative services are some of the examples through which moral messages are visible. They capture and foster the attitudes of gratitude, pride, loyalty, hard and dedicated work.

iv) "Visual displays with moral content." For instance, pictures and posters convey moral messages, in most of the cases straightforward and brief, but also morally encouraging.

v) "Spontaneous interjection of moral commentary into ongoing activity." Educators sometimes share their moral views and moral comments on things and situations that do not have anything

[56] Carr, "Cross Questions and Crooked Answers: Contemporary Problems of Moral Education," 36.
[57] Carr, "Cross Questions and Crooked Answers: Contemporary Problems of Moral Education," 36.
[58] David Purpel and Kevin Ryan, *Moral Education...It Comes with the Territory* (Berkeley, CA: McCutchan Publishing Corporation, 1976), 9.

do with the lecture. These comments are triggered because of some event (such as violent behavior among students) or because of some subtle, ordinary events that are morally colored. For example, a teacher comments the work of a student. He or she expresses the praise or disappointment with student's performance. [59]

After these five categories, Jackson and colleagues discuss another three which are not so obvious and require additional attention to be recognized. They explain these are important to "see how morals might be 'caught, not taught'" and what the moral climate of the educational institutions is.[60] Although sometimes this moral influence is not immediately evident, it can become more visible when a person engages in intentional observing of what kind of values and moral messages are transmitted within a particular school setting.[61]

vi) "Classroom rules and regulations." They are directed toward behavior and well-being of students, especially those that are very young. Frequently they are expressed through the notions do and don't. Although they display moral messages which are evident, they still capture something that requires longer observation. Jackson and colleagues report:

> We discovered that rules are often the surface manifestation of broader moral principles that reflect the individual teacher's vision of his or her role in the classroom. But these and other nuances became apparent to us, as outsiders, only after much observation and reflection.[62]

vii) "The morality of the curricular substructure," also called the "hidden curriculum." Authors observe that behind curricular structure, there may be certain conditions which raise question about trust and truthfulness. For instance, teachers and students present themselves as having the knowledge about subject matter, but they actually pretend to possess the knowledge. On such occasion, trust can be questioned. There are other examples when trust is questioned, such as, cheating on tests and other types of dishonesty during the teaching of a lesson. Trust can be questioned also with regard to the material, activities and instruction that are taught – are they really worthy and important?

viii) "Expressive morality within the classroom." Finally, educator can convey moral messages through his or her facial expressions and students are aware of that. Students observe his or her look in order to determine how educator feels about certain things:

> What makes the teacher's facial expressions of special interest from a moral perspective is what they communicate about the values – the goodness or the badness – of what is going on. Looks of kindness, impatience, good humor, sternness, incredulity, indignation, pity, discouragement, disapproval, delight, admiration, suspicion, disbelief – the list could easily go on – are all part of a teacher's normal repertoire of expressions that routinely come into play in the course of teaching a lesson or managing a class activity. All convey a moral outlook of one kind or another whose focus is on what the class as a whole and its individual members say and do.[63]

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[59] Philip W. Jackson, Robert E. Boostrom and David T. Hansen, *The Moral Life of Schools* (San Francisco, CA: Jossey-Bass, 1993), 4-11.
[60] Jackson, Boostrom, and Hansen, *The Moral Life of Schools*, 13.
[61] Mark J. Halstead and Monica J. Taylor, "Learning and Teaching about Values: A Review of Recent Research," *Cambridge Journal of Education* 30, no. 2 (2000), 177.
[62] Jackson, Boostrom, and Hansen, *The Moral Life of Schools*, 14.
[63] Jackson, Boostrom, and Hansen, *The Moral Life of Schools*, 30.

However, the look cannot be always trusted, it can deceive. Authors note that we have to distinguish from what we see, such as "the look of patience" and be aware that does not always correspond with what a teacher actually thinks.[64] Moral messages are stronger when other elements are present, not only facial expressions, but a person's posture and his or her patterns of actions.[65]

Finally, it is not only that teachers communicate moral messages, everything in the classrooms has the potential to express a certain moral influence. It should be taken into account the differences in the classrooms - those that are bright, full of space, clean, inviting and those that are dull, cluttered, dusty, neglected. Jackson and colleagues conclude by raising the question for reflection:

> What does it mean to spend several hours a day for months or even years in a dull and uninviting environment or a pleasant and inviting one? Does it make a sense to think of the moral costs and benefits that may derive from such experiences?[66]

3.3.1. TEACHERS AS MORAL AGENTS

In order to foster moral growth of students and their character formation, teachers first have to be aware that moral influence is constantly present during their lectures, in their classrooms, in their schools. Moral impact is inevitable, and the question is: what kind of moral message is sent? If educators are not attentive to that reality, important aspect of education may be neglected, and in that way education can look more like "technocratic activity."[67]

Our experiences from school and recalling the stories of students, friends, colleagues and other people confirm the fact that teachers leave an imprint on us and on our lives. Elizabeth Campbell suggests that those teachers who we considered as particularly good or bad are very often described in ethical terms as kind and encouraging, or mean and negative. How we have been treated and if we got encouragement are things that cannot be easily eliminated from our memory. Instead, this is something that we remember more often than other things from our school days.[68] In a classroom, the teacher creates a community where students learn how to cooperate with each other, how to learn from each other and how to create and communicate their own ideas. They also learn how to nourish an ethical community in which one can find many differences among students. The classroom is a potential place where a student has a lot of opportunities for intellectual and moral growth and which will serve him or her as a useful experience on how to respond to societal problems.[69]

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[64] Jackson, Boostrom, and Hansen, *The Moral Life of Schools*, 29-30.

[65] For instance, we can consider a moral message that is sent from a principal who every morning and every afternoon greets students for their arrival and their departure. When this action is repeated over and over, a principal expresses in moral terms his or her commitment toward students and toward work. See Jackson, Boostrom, and Hansen, *The Moral Life of Schools*, 36.

[66] Jackson, Boostrom, and Hansen, *The Moral Life of Schools*, 38-41.

[67] Carry A. Buzzelli and Bill Johnston, *The Moral Dimensions of Teaching: Language, Power and Culture in Classroom Interaction* (New York: RoutledgeFalmer 2002), 122.

[68] Elizabeth Campbell, "The Ethics of Teaching as a Moral Profession," *Curriculum Inquiry* 38, no. 4 (2008), 358.

[69] David T. Hansen, "The Moral Is in the Practice," *Teaching and Teacher Education* 14, no. 6 (1998), 652.

Robert E. Carter in his book *Dimensions of Moral Education* writes about moral education within an educational setting and about many debates that are going on in this regard. He notices that it is not an easy task for teachers and educators to deal with all complex moral issues in the pluralistic society. Teachers are aware that the parents of their students and students themselves will probably not share the same moral view on any particular moral issue, nor on how to raise a young person to become good and moral. Carter comments:

> A teacher, then, is supposed to teach the right things, the right way, to the right people, at the right time, against the backdrop of the complexity and ongoing quality of ethics and developmental psychology, the disagreements and dissimilar expectations among parents as to what is to be taught, the variety of religious backgrounds and expectations among the students, and the 'packages' of materials provided by the various governments and curriculum designers.[70]

In this situation, teachers and educators are under pressure from all that is expected from them - not only to be professionally competent and to make transmission of their knowledge in informative and interesting manner, but also to be moral educators and be engaged in variety of complex moral issues. This can be difficult, especially if we take into account that they may did not attend any course in moral philosophy, ethics, or religion nor attend courses which are devoted to the subject of moral education.[71]

However, nowadays there is a general agreement among scholars that we cannot exclude moral education, that teachers are indeed moral agents who on an everyday basis have to make complex, moral decisions and that interaction among teachers and their students are moral in nature.[72]

Teachers as moral agents transmit values in a direct way, not only through their moral instruction, but also as moral exemplars.[73] Those teachers that possess the qualities of humility, objectivity, empathy, open-mindedness, enthusiasm, wise decision-making and imagination

[70] Robert E. Carter, *Dimensions of Moral Education* (Toronto: University of Toronto Press, 1984), 47.

[71] Carter, *Dimensions of Moral Education*, 47.

[72] Cary Buzzelli and Bill Johnston, "Authority, Power, and Morality in Classroom Discourse," *Teaching and Teacher Education* 17, no. 8 (2001), 876.

[73] The concept of moral exemplar is in particular restored by American philosopher Linda Zagzebski. She develops what is known as exemplarist moral theory which places a strong emphasis on the importance of moral exemplars or exemplars of goodness. She defines exemplars as "those persons who are most imitable, and they are most imitable because they are most admirable." Zagzebski underlines the emotion of admiration which arises toward those we admire. As she explains, "We identify admirable persons by the emotion of admiration, and that emotion is itself subject to education through the example of the emotional reactions of other persons." Therefore, an exemplar is a good person toward whom one express admiration. Due to this admiration, the desire to imitate one's goodness appears as well. Zagzebski states that the emotion of admiration is in most cases trustworthy, though, one does not always trust it. The advantage of her moral theory is that Zagzebski puts forward the role of exemplars, which are not sufficiently acknowledged within other moral theories. This also has implications for moral education, since an important role in education belongs to exemplars. Exemplars, or in our cases, teachers as exemplars can motivate a student to become good. When a student meets an educator whom he or she admires, this can have a profound moral impact on a student's life. Teachers that one admires have the potential to inspire, and sometimes change the direction of a student's life. See Linda Zagzebski, "Exemplarist Virtue Theory," *Metaphilosophy* 41, no. 1–2 (2010): 41-57; *Exemplarist Moral Theory* (New York: Oxford University Press, 2017). See also Michel Croce and Maria Silvia Vaccarezza, "Educating through Exemplars: Alternative Paths to Virtue," *Theory and Research in Education* 15, no. 1 (2017): 5–19.

have a good chance to be successful moral educators.[74] Carr emphasizes in particular the importance of practical wisdom, or Aristotle's notion of *phronesis* which enables teachers and all those who are involved in education to make moral and wise judgments and to be sensitive to the context. Moreover, practical wisdom plays an important role when one wants to cultivate other moral virtues, such as honesty, self-control, justice, compassion and patience. Carr believes that these virtues are crucial within the educational setting and they cannot be attained without exercising good judgement.[75]

Cary Buzzelli and Bill Johnston accent some other qualities that are vital for a moral educator and describe them as "a set of moral sensibilities."[76] Authors write about the importance of moral perception which enables educators to identify the ways in which moral education takes place, and what moral messages are sent. Beside moral perception, there is moral imagination which gives vision how the moral potential of students can be enriched and enlarged. Authors also underline the importance of moral reflection in order to critically analyze educational policies and activities and how to implement successful moral education. Finally, they highlight the necessity of moral courage which enables that all above mentioned steps can be undertaken and concretely applied within educational framework.[77]

To make moral education authentic is not just a matter of the purposeful incorporation of moral education within a school curriculum. It is necessary to build good relationships among people, starting with adults.[78] The reason for this is "because the relationships among adults in schools are the basis, the precondition, the *sine qua non* that allow, energize, and sustain all other attempts at school improvement."[79] However, positive relationships should not only be built among adults, but also among adults and students. Teachers through their choices and through their interactions influence the development and well-being of their students."[80] Relationships that should be nurtured should be caring relationships, as Noddings points out: "We do not merely tell them to care and give them texts to read on the subject, we demonstrate our caring in our relations with them."[81] Therefore, Roebben claims that "moral education is a lost cause when adults require from youngsters a conscientious and sensible behavior towards others, while these adults themselves do not display this behavior towards the young."[82]

Finally, we do not leave the whole moral responsibility solely to the teacher. We notice the importance of what is called "the ethos of school," the general atmosphere within a school

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[74] Elizabeth Campbell, "Connecting the Ethics of Teaching and Moral Education," *Journal of Teacher Education* 48, no. 4 (1997), 256.
[75] Cooke and Carr, "Virtue, Practical Wisdom and Character in Teaching," 92.
[76] Buzzelli, and Johnston, *The Moral Dimensions of Teaching: Language, Power and Culture in Classroom Interaction*, 122.
[77] Buzzelli, and Johnston, *The Moral Dimensions of Teaching: Language, Power and Culture in Classroom Interaction*, 122.
[78] Peck, "Surveying the Soil: Building a Culture of Connectedness in School," 352.
[79] Richard Barth, "Improving Schools from Within (San Francisco, CA: Jossey-Bass, 1990), 32, quote in Peck, "Surveying the Soil: Building a Culture of Connectedness in School," 352.
[80] Buzzelli and Johnston, *The Moral Dimensions of Teaching: Language, Power and Culture in Classroom Interaction*, 120.
[81] Mark K. Smith, "Nel Noddings, the Ethics of Care and Education," available at http://infed.org/mobi/nel-noddings-the-ethics-of-care-and-education/[accessed April 19 2016].
[82] Roebben, *Seeking Sense in the City. European Perspectives on Religious Education*, 56.

which has an impact on academic effectiveness and moral education.[83] The ethos of the school involves:

> the nature of relationships within a school, the dominant forms of social interaction, the attitudes and expectations of teachers, the learning climate, the way that contacts are resolved, the physical environment, links with parents and the local community, patterns of communication, the nature of pupil involvement in the school, discipline procedures, anti-bullying and anti-racist policies, management styles, the school's underlying philosophy and aims and the system of caring (…)All of these are rich in their potential to influence the developing values, attitudes and personal qualities of children and young people.[84]

3.4. PHILOSOPHICAL PERSPECTIVES ON MORAL EDUCATION

After introducing the theme of moral education and exploring educational institutions as one of the important agencies that have impact on the moral growth of students, we will move to our next section which examines the philosophical perspectives on moral education.

We will sketch three main traditional philosophical conceptions on moral education: first two are rule based, the third one is virtue based. Rule ethics views morality as a matter of agreeing to rules. These rules do not have origin in tradition or in religion, but are result of human reasoning. It can be categorized as follows: consequentalism and deontological approach.[85]
The consequentalist approach is a popular and common way of thinking about morality and how to lead a good life. Distinguished proponents of this approach include traditional philosophers such as John Stuart Mill, Jeremy Bentham and David Hume. More contemporary representative is philosopher Peter Singer. According to this view, when it comes to morality and to be a good person, what is important is a result, a consequence, and that means acting in a way that will bring the best consequences. In order to be a good consequentalist and to make a good decision and action, one has to calculate: how many people are going to be affected by one's decision and action, in positive and in negative way?[86] Finally, a person has to choose the action that leads to the greatest amount of good or happiness. To put it in John S. Mill's words:

> The creed which accepts as the foundation of moral's utility or the Greatest Happiness Principle, holds that actions are right in the proportion as they tend to promote happiness, wrong as they tend to promote the reverse of happiness. By happiness is intended pleasure, and the absence of pain, by unhappiness, pain, and the privation of pleasure.[87]

The second approach to morality is the deontological approach which claims that there are moral rules which apply no matter the consequences. The most important proponent of this view is philosopher Immanuel Kant. He bases morality on pure reason and excludes the importance of feelings or emotion. In order to do a right decision and action, a moral agent has

[83] Halstead and Taylor, "Learning and Teaching about Values: A Review of Recent Research," 176.
[84] Halstead and Taylor, "Learning and Teaching about Values: A Review of Recent Research," 176.
[85] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 94.
[86] Paul Bloom, Moralities of Everyday Life, lecture given in January 2014 via Coursera at Yale University
[87] John Stuart Mill, "Utilitarianism," in *Essential Works of John Stuart Mill*, ed. Max Lerner (New York: Bantam Books, 1971), 194.

to rely on the use of intelligence and reason.[88] With this regard Kant introduces the idea of the categorical imperative: "I ought never to act except in such a way that I could also will that my maxim should become a universal law." [89] The main principle is that a person has to act in that way that his or her action could become applicable to all. For instance, when it comes to lies, Kant argues one should never lie. Namely, if we ask what would happen in a situation where everybody would lie, that would have a huge negative impact on human communication and relationship among people.[90] In contrast to Kant and his deontological approach, a consequentalist would answer in a different way. Whether an individual decides to lie or not to lie, depends in the first place on the consequences. In some situations a person should not lie because it will make things worse, but in some situations, it would be better to lie.[91]

These two approaches, consequentalist and deontological, are primarily concerned with the evaluation of actions in terms of results or that they are in accordance with certain rational principles.

A third theory, called virtue ethics, developed by Aristotle, argues that if one wants to be a good person and to live a good, moral life, he or she has to develop and manifest certain excellences of character and not primarily to follow certain rules.[92] Therefore, moral judgments are primarily focused on the evaluation of persons, their characters, motives and intentions. Although classical ethical theories, such as Kantian deontology and utilitarianism, are also concerned with the individual's character traits and character, there is still a difference between them and virtue ethics. As Carr states "a virtue ethics is a particular type of virtue theory that takes the study of moral character traits—rather than of (say) the grammar of principled moral deliberation—to be the logical point of departure for ethical enquiry."[93]

To summarize, the consequentalist and deontic approaches evaluate certain actions as morally wrong if they are contrary to some general rule or principle. In contrast to these approaches, virtue ethics focus on the psychological or personal sources of an individual. Therefore, if an action is evaluated as morally bad, the virtue approach will emphasize the importance of the bad inclinations or vicious motives from which these actions arise. Virtue ethics concentrates on the goodness or badness of an individual and their character, and not so much on the rightness or wrongness of actions.[94]

As an alternative to rule ethics, and to virtue ethics, a new ethical theory emerged - care ethics.[95] This moral theory sought to incorporate traditional female values, such as the importance of

[88] Bloom, Moralities of Everyday Life, lecture given in January 2014 via Coursera at Yale University
[89] Immanuel Kant, *Groundwork for the Metaphysic of Morals*, available at, http://www.earlymoderntexts.com/pdf/kantgrou.pdf [accessed June 21 2016].
[90] Bloom, Moralities of Everyday Life, lecture given in January 2014 via Coursera at Yale University
[91] Bloom, Moralities of Everyday Life, lecture given in January 2014 via Coursera at Yale University
[92] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 94.
[93] David Carr, "Character Education as the Cultivation of Virtue," in *Handbook of Moral and Character Education*, eds. Lari P. Nucci and Darcia Narvaez (New York: Routledge, 2008), 100.
[94] Carr and Steutel, *Virtue Ethics and Moral Education*.
[95] Nel Noddings, *Educating Moral People: A Caring Alternative to Character Education* (New York: Teachers College Press, 2002), and Maureen Sander-Staudt, "Care Ethics," in *Internet Encyclopedia of Philosophy*, available at http://www.iep.utm.edu/care-eth/ [accessed September 19 2017]. Some scholars do not consider care ethics as a new ethical theory, but rather prefer to subsume care ethics to virtue ethics. Some of the reasons for doing so are

care and relations and women's moral experiences, which have been marginalized in traditional moral philosophy. The most significant scholars who contributed to care ethics becoming a distinct moral theory in the 1980s are psychologist Carol Gilligan and philosopher Nel Noddings.[96] Care ethics was influenced by the moral sentimentalist tradition, in particular with the 18th century British philosophers, David Hume, Francis Hutcheson, and Adam Smith. Moral sentimentalists argued that emotions and desires play a crucial role in people's moral lives and that moral life cannot simply be reduced to following principles and duties derived from pure reason as Kant had argued.[97]

Ethical philosophy in the last two hundred years has been focused on an impersonal decision procedure which allowed everyone to use it in a similar way. This applies both to the categorical imperative (which through following certain rules stresses what is morally acceptable and morally required) and to the consequentalism (utilitarianism) of Bentham and Mill and their judgements of what is the best behavior.[98] Many philosophers have approached morality in a way where humans are "computers" and where we need a program for deciding over moral issues. Kuperman observes how a large extent of ethical theory has been "oversimple and overintellectualized."[99] Even if one thinks that ethics has to serve for a decision-procedure, a moral agent cannot deny the fact that an important step has to come before a decision, and that is recognizing situation as problematic and reflect on it.[100] Therefore, the emphasis has to be placed on the moral agent's sensitivity and his or her awareness that a certain situation is morally problematic. Very often, moral shortcomings and mistakes are the result of insensitivity, not recognizing a particular action as problematic or worrying morally over unnecessary issues. Thus, even if we consider ethical philosophy as an apparatus for a decision-procedure, one has to be aware that several crucial steps must happen before a decision-procedure can take place.[101]

With this regard, virtue theories differ themselves from other ethical theories. McKinnon highlights that virtue theories emphasize the importance of character where an individual has a task of responsibly constructing his or her own character. In this process, it is important to develop an ethical sensibility[102] which will enable a person to recognize certain situations as ethically problematic and to be able to resolve them in a prudent way. Virtue theories stress that in order to live a good and successful life, one has to invest a lot of effort in the development of character. A person has to evaluate his or her desires and modify them if necessary. The

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because they regard care as a virtue and argue that ethical theory cannot be based solely on caring. See Raja Halwani, "Care Ethics and Virtue Ethics," *Hypatia* 18, no. 3 (2003): 161-192. and Alan Thomas, "Virtue Ethics and an Ethics of Care: Complementary or in Conflict?" *Eidos: Revista de Filosofía de la Universidad Del Norte*, no. 14 (2011): 132-151.

[96] Sander-Staudt, "Care Ethics," available at http://www.iep.utm.edu/care-eth/ [accessed February 27 2016].

[97] Nel Noddings and Michael Slote, "Changing Notions of the Moral and of Moral Education," in *The Blackwell Guide to the Philosophy of Education*, eds. Nigel Blake, Paul Smeyers, Richard Smith, and Paul Standish (Oxford, UK: Blackwell Publishing, 2003), 347.

[98] Carr and Steutel, *Virtue Ethics and Moral Education*, 205.

[99] Kupperman, *Character*, 71.

[100] Kupperman, *Character*, 71.

[101] Kupperman, *Character*, 71.

[102] Instead of ethical sensibility, Roebben utilizes the concept of 'moral competence,' which means to be "capable of an inter-subjectively mediated perception of reality, through togetherness with others." People and events are seen through the lens of a moral perspective, and expressed through a dialogical form, such as discussions, literature, film, etc. See Roebben, *Seeking Sense in the City. European Perspectives on Religious Education*, 51-52.

exercise of practical reason is vital. Lastly, virtue theories are concerned with the richness and complexity of an ethical life and with the existence of different characters. Although sometimes virtue theories are not able to provide a clear ethical assessment, they aim to provide a better understanding of the complexities of these morally situations.[103]

In contrast to rule ethics and virtue ethics, care ethics is mainly concerned with the effects of our actions on other people's lives and argues that caring relationships are the foundation for a person's growth in morality.[104] One of the main questions which care ethics raises is how to express the best possible care toward others. Gilligan and Noddings state that the language of principles and rules is related to masculine morality, while caring and interconnectedness are more linked to women's morality. They claim that it is not principles or rules that motivate people to behave morally and responsibly, but our inclination to respond in a caring way. The accent is placed on connection and relations and how we through our care or lack of care can help or hurt others. Moral interdependence and caring are at the center. Care ethics emphasizes that morality is lived through caring relations between the carer and cared-for, and not from being obedient to principles or rules, or through one's striving for moral perfection and virtues. Care ethicists do not undermine the importance of principles and virtues, but claim that they are not sufficient to live morally good lives.[105]

Throughout this brief overview we have outlined the major differences among ethical theories. In the following lines we want to examine how these ethical theories are represented through different approaches to moral education. It will be suggested that the cognitive developmental approach can be related to the rule ethics of Kant, the character approach to virtue ethics and that care ethics has impacted on the caring approach to moral education.
Rule ethics highlights justice, reasoning and doing the right thing. The moral goodness of a person is based on following universal moral principles, relevant to all people and derived from reason. It is not the concept of a person's character that lies in focus, but rather a person's moral reasoning. The cognitive developmental approach, which will be our next topic, is rooted in rule ethics. It underlines the necessity of moral judgement, moral reasoning and right moral choices, which are undoubtedly crucial to live moral life (i.e. to fight against discrimination or slavery).[106] However, it will be noted that knowing the right thing does not immediately imply doing the right thing. In everyday life we see the gap between these two realities.

The caring approach has been developed out of care ethics. Gilligan observed that a distinctive female morality is not acknowledged in Kohlberg's nor in Kant's approach. A caring approach to moral education is the result of Gilligan's critiques on Kohlberg's work which places a strong emphasis on the element of reasoning and rules, while other moral realities, such as care and caring relations have been neglected. Gilligan's caring approach aims to bring a balance and to include female voices and female moral experiences.

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[103] McKinnon, *Character, Virtue Theories, and the Vices*, 72-73.
[104] Noddings and Slote, "Changing Notions of the Moral and of Moral Education," 345.
[105] Noddings and Slote, "Changing Notions of the Moral and of Moral Education," 345-347.
[106] Darcia Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," in *Handbook of Moral and Character Education*, eds. Lari P. Nucci and Darcia Narvaez (New York: Routledge, 2008), 310.

The character approach has emerged from virtue ethics. The focus lies on the person, on his or her character and on the intentional cultivation of virtues which are necessary to become a person of admirable character and to live a good life.[107] In the formation of a one's character the community has an important role. Almost everything a one does influences one's character, starting from the friends one chooses, from how one relaxes and spends free time.[108] Darcia Narvaez reports that although the character approach has its foundation in virtue ethics, it seems that it did not truly represent the main tenets of virtue ethics, but that it mainly focused on the person's conduct.[109]

3.5. DEVELOPMENT OF MORAL EDUCATION THEORY

Here we will explore the development of moral education theory. In our recent history we can find three important approaches to moral education[110]: i) the cognitive developmental approach with Lawrence Kohlberg as its advocate, ii) the caring approach presented by Carol Gilligan, and iii) the traditional character approach with Edward A. Wynne as its proponent. All three of them deal with the question how to educate a young person in morality. These approaches are also under the influence of different ethical theories.

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[107] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 310.

[108] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 310.

[109] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 310.

[110] Some would add as a recent approach to moral education, the value clarification approach which emerged in the sixties. The value clarification approach appeared as a critique against moral indoctrination which holds that virtues can be taught directly, mostly through repeating and accepting socially dominant ideals. The value clarification approach aimed to be a voice against any uncritical moral passivity and to help young people to become aware of the values they choose.The value clarification approach can be defined as: "a methodology or process by which we help persons to discover through their behavior, through their feelings, through their ideas what important choices they have made that they are continually, in fact, acting upon and through their lives." Therefore, the value clarification approach aims to help students to understand their system of values and how the values they choose have an impact upon their lives. The goal is not to instill any set of values, but to make reflective and responsible decisions, and not decisions which are the result of some external authority, coercion or peer pressure. The emphasis is placed on a student's critical examination of values, on thinking which has to be free and creative and on opting for free choices. A student should also become aware of the consequences of certain decisions. Important proponents of this approach are: Louis Raths, Howard Kirschenbaum, Leland W. Howe and Sidney B. Simon. This approach was praised for its value clarification which is considered an important component of moral education. However, it was mostly criticized because of the view that it promotes moral relativism where one's personal values are a matter of one's personal subjective opinion. As a result, one cannot have a clear distinction between right and wrong. See Brian P. Hall, *Value Clarification as Learning Process: A Sourcebook of Learning Theory* (New York: Paulist Press, 1973), Howard Kirschenbaum, Leland W. Howe and Sidney B. Simon, *Values Clarification: A Handbook of Practical Strategies for Teachers and Students* (New York: Hart Publishing Company, 1972), Howard Kirschenbaum and Sidney B. Simon, "Values and the Futures Movement in Education," in *Readings in Values Clarification*, eds. Howard Kirschenbaum and Sidney B. Simon, 23-26 (Minneapolis, MN: Winston Press, 1973), Peter Scharf, "Indoctrination, Values Clarification, and Developmental Moral Education as Educational Responses to Conflict and Change in Contemporary Society," in *Readings in Moral Education*, ed. Peter Scharf, 18-35 (Minneapolis, MN: Winston Press, 1978), Lawrence Kohlberg and Sidney B. Simon, "An Exchange of Opinion Between Kohlberg and Simon," in *Readings in Values Clarification*, eds. Lawrence Kohlberg and Sidney B. Simon, 62-64 (Minneapolis, MN: Winston Press, 1973), and Marija Sertic, "*Teacher, Leave Those Kids Alone." Rethinking Moral Education: Youth, Virtues And Moral Development* (Master Thesis at KU Leuven, 2012).

We will discuss their advantages and disadvantages and address how they can be employed within an educational framework.

3.5.1. THE COGNITIVE DEVELOPMENTAL APPROACH TO MORAL EDUCATION

One of the most important scholars who initiated the profound interest in the field of moral education and moral development in the second part of the 20th century was American cognitive psychologist Lawrence Kohlberg (1927-1987).[111]
With his cognitive-developmental approach, he highly influenced how moral education has to be established and designed within the educational environment. Kohlberg argued that teachers are responsible for the moral development and moral growth of their students. According to him, morality cannot be viewed simple in terms of conforming to the moral rules achieved through indoctrination. The purpose of moral education is to support the moral growth of the students. This can happen when students have first moral understanding - when they begin to realize the worth and the value of the moral rules and principles.[112] He strongly believed that a child is a "moral philosopher" and that his or her moral development ought to be nourished.[113] Although many would agree that student's moral growth needs to be promoted, there is a lot of ambiguity and disagreements about the way this should be done.
Kohlberg reasoned, based on his empirical evidence, that moral growth and moral development is a process which is manifested through different moral stages, similar to intellectual development.[114] Inspired by philosophers John Dewey, James M. Baldwin, Jean Piaget,[115] and Kantian rule ethics, Kohlberg developed the cognitive-developmental approach to moral education. The purpose was to foster moral reasoning, that is, to motivate a child and a young person to think about moral issues and to advance moral judgment. For this reason it is called the cognitive approach, while it is also called developmental because moral education is seen as a movement through moral stages.[116]

In one piece of his research, he followed a group of 75 boys within a 12-year period. At the beginning of that project, boys at the age from 10-16 were followed till age 22-28. Kohlberg

[111] His interest for this subject has emerged as a result of severe experiences he had as a Jew during the Holocaust. He was active in helping those Jews who had survived the European concentration camps and assisted them in their transition back to Israel. As a result, he was accused and imprisoned in the Britain. These unfortunate events triggered in him lifelong interests for questions that deal with morality, moral development and with the education in morality. See, van der Ven, *Formation of the Moral Self*, 186.
[112] Buzzelli and Johnston, *The Moral Dimensions of Teaching: Language, Power and Culture in Classroom Interaction*, 56.
[113] Lawrence Kohlberg, "The Child as a Moral Philosopher," in *Moral Education*, eds. Barry I. Chazan and Jonas Soltis (New York: Teachers College Press, 1979), 131.
[114] Buzzelli and Johnston, *The Moral Dimensions of Teaching: Language, Power, and Culture in Classroom Interaction*, 56.
[115] Prior to Kohlberg, Jean Piaget, a Swiss psychologist, discusses moral development as related to cognitive development. His early book *The Child's Conception of the World* (1929) explores cognitive development of children, while the classic study *The Moral Judgment of the Child* (1965) provides the cognitive model for moral development. He had a strong impact on Kohlberg and his cognitive-developmental approach.
[116] Lawrence Kohlberg, "The Cognitive-Developmental Approach to Moral Education," *The Phi Delta Kappan* 56, no. 10 (1975), 670.

conducted research not only in the Western European countries, but also in many other countries, such as, Canada, Mexico, Turkey and Taiwan.[117]
He reported that a child and a young person need to exercise their moral reasoning so that they can move from the lower stage to the higher. This is called as the "N+1" theory. N points out to the current stage of the moral development and "+1" refers to the moral stimulation of child and a young person to advance to the next higher stage of development.[118]
Kohlberg identified six stages through which a moral agent could grow and construct a sense of justice. Justice was for him the most important and the final aim of moral education.

> Why are decisions based on universal principles of justice better decisions? Because they are decisions on which all moral men could agree. When decisions are based on conventional moral rules, men will disagree, since they adhere to conflicting systems of rules dependent on culture and social position. Throughout history men have killed one another in the name of conflicting moral rules and values, most recently in Vietnam and the Middle East. Truly moral or just resolutions of conflicts require principles which are, or can be, universalizable.[119]

He reasoned that every person in every culture advances from lower to higher stages of moral thinking. He explained that by means of his moral development scale which consisted of three moral levels whereby each level included two additional stages. Thus, three moral levels are divided into total six stages (see Table 1).

Table 1. Definition of Moral Stages according to Kohlberg[120]

I. Preconventional level
At the lowest pre-conventional level, the child follows certain cultural rules of good and bad because of the consequences, such as punishment or reward. Priority is to satisfy one's own needs and at times the needs of other persons. To put it in Kohlberg's words "reciprocity is a matter of 'you scratch my back and I'll scratch yours,' not of loyalty, gratitude, or justice."[121]
This level includes two stages:
Stage 1: "The punishment-and-obedience orientation." The accent is placed on the consequences of action, and not on respect for moral order and moral values.
Stage 2: "The instrumental-relativist orientation." Action is considered to be right if it primarily satisfies one's personal needs. Although fairness and reciprocity are present, human relations are still largely instrumentalized.
II. Conventional level
At the second, conventional level, one conforms to the expectations of the community, not only because of the social order, but because of empathy and affection toward the group that one belongs to. Good behavior is considered the one that pleases and gains approval from the others.

[117] Kohlberg, "The Child as a Moral Philosopher," 131.
[118] van der Ven, *Formation of the Moral Self*, 183.
[119] Kohlberg, "The Cognitive-Developmental Approach to Moral Education," 673.
[120] This table is based on Kohlberg, "The Cognitive-Developmental Approach to Moral Education," 671.
[121] Kohlberg, "The Cognitive-Developmental Approach to Moral Education," 671.

Moreover, people are oriented toward respecting the authority, rules and social order.[122] The second level consists of the following two stages:
Stage 3: "The interpersonal concordance or 'good boy-nice girl' orientation." Good conduct is considered to be the one which gains approval from others and pleases them. 'Nice' behavior is good behavior. In this stage, intention becomes important as well.
Stage 4: "The 'law and order' orientation." Good behavior is directed toward fulfilling one's duty, expressing respect for authority and toward keeping the social order.

III. Postconventional level

At the highest, post-conventional level, moral principles and values are those that do not have to be necessary in agreement with authority, or with the values of a particular group. These principles are abstract and universal (e.g. the Golden Rule, the categorical imperative). Kohlberg stressed that "at heart, these are universal principles of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons."[123] The third level includes two stages:
Stage 5: "The social-contract, legalistic orientation, generally with utilitarian overtones."
Right action is associated with individual rights and standards which have been confirmed by the whole society. The emphasis is placed on the legal realm. Kohlberg describes this stage as "'official' morality of the American government and constitution."[124]
Stage 6: "The universal-ethical-principle orientation." Right decision and action are those which are not only based on conscience, but also on the universal principles which are abstract and ethical (e.g. the Golden Rule, the categorical imperative). The most fundamental principles which guide a person are justice, reciprocity, equality and respect for the person's dignity.[125]

In order to enhance moral reasoning, and to advance a sense of justice, Kohlberg frequently applied a pedagogical approach of a moral dilemma discussion within the educational context. In the classroom, students would have an opportunity to discuss and debate over challenging moral issues in an open way, to face different ethical standpoints and to find the best ethical solution.
Frequently, two types of phases are presented. In the first phase, the teacher describes certain moral issue and moral problem in order to make students morally aware. The teacher has to make sure that a specific moral problem is understood, that students can propose their own moral reflection, judgement and solution to the problem or dilemma. They should also collaborate and communicate their proposals to other students and hear other perspectives. In the second phase, the teacher ask questions "why", such as: Why do you think that your

[122] Kohlberg, "The Cognitive-Developmental Approach to Moral Education," 671.
[123] Kohlberg, "The Cognitive-Developmental Approach to Moral Education," 671.
One of the important Kohlberg's goal is to disprove relativism. A student is stimulated to move from one moral stage to the one that is higher, to seek better moral decisions, and finally be led with the principle of justice. That would not be possible if he thought that relativism is a path for understanding morality. Some scholars comment how he was very decisive and "passionate" in avoiding any relativism within moral education. See Buzzelli and Johnston, *The Moral Dimensions of Teaching: Language, Power, and Culture in Classroom Interaction*, 61.
[124] Kohlberg, "The Cognitive-Developmental Approach to Moral Education," 671.
[125] Kohlberg, "The Cognitive-Developmental Approach to Moral Education," 671.

reasoning, your judgement or your solution is correct? Why you have made such a decision, what is the reason for it?[126]

Kohlberg did not stop only at the application of moral dilemma discussions. He established the so called Just Community School, an educational experiment which had as its goal the promotion and advancement of moral reasoning, democracy and justice in small school settings.[127] Kohlberg stated that it is not sufficient solely to foster moral reasoning, but that the educational environment has to be designed in such a manner where students would feel that they belong to a just social community, where the interpersonal relations would be supported among students and educators, and where democracy would be highly valued.[128] Besides creating a community of democracy and fairness, some other important tenets of the Just Community School involved: maintaining students' interests, respecting decisions of the community, expanding responsibility to all, stimulating moral judgment, participating in moral discussions which will open new points of view and advancing the moral atmosphere within the classrooms.[129]

3.5.1.1. Criticism of the Cognitive-Developmental Approach

American professor of psychology Darcia Narvaez notes several things that are valuable about the cognitive-developmental approach: that for building knowledge, one has to enhance cognitive experience, that adult guidance and the integral development of students are connected, and having ability to reason is important for being a mature citizen. Furthermore, she states that Kohlberg's approach to moral education contradicts ethical relativism by emphasizing the importance of the universal virtue of justice and that it is valuable for supporting the growth of moral atmosphere within the school setting.[130]

Berkowitz writes that Just Community Schools had "the potential for truly empowering student voices in education," and adds that American education is oriented in a more hierarchical and authoritarian way, while a supportive and empowering climate in school has a greater potential for better academic success and moral development.[131]

Besides all the positive sides, Narvaez mentions critiques of the Kohlbergian approach. One of those is that his approach is child-centered and does not sufficiently credit traditional

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[126] Elias, *Moral Education: Secular and Religious*, 166.
Kohlberg was under the influence of Socratic methods of teaching. He approached moral education as a path of helping students to think about moral issues in a more profound way. See Buzzelli and Johnston, *The Moral Dimensions of Teaching: Language, Power and Culture in Classroom Interaction*, 58.
[127] Althof and Berkowitz, "Moral Education and Character Education: Their Relationship and Roles in Citizenship Education," 496-497.
[128] Joseph Reimer, "Moral Education: The Just Community Approach," *The Phi Delta Kappan*, 62, no. 7 (1981), 486.
[129] Mary F. Howard-Hamilton, "A Just and Democratic Community Approach to Moral Education: Developing Voices of Reason and Responsibility," *Elementary School Guidance & Counseling* 30, no.2 (1995), 118-131.
[130] Darcia Narvaez, "Integrative Ethical Education," in *Handbook of Moral Development*, eds. Melanie Killen and Judith G. Smetana (Mahwah, NJ: Erlbaum, 2006), 5.
[131] Marvin W. Berkowitz, "What Works in Values Education," *Values Education and Holistic Learning* 50, no. 3 (2011), 153–158. See also Bert Roebben, "Catching a Glimpse of the Palace of Reason. The Education of Moral Emotions," *Journal of Moral Education* 24, no. 2 (1995): 185-197.

educational methods, for instance, direct teaching about positive and negative conduct. The cognitive-developmental approach was criticized because it gives too much power to pupils and students and supports making decisions which should be done only by adults, for instance, punishments for breaking the rules. It seemed as though students gained greater authority than teachers. In addition, Narvaez writes that in particular, two criticisms are crucial to be acknowledged. The first is that moral judgment was overemphasized. Namely, having a right moral judgment does not mean that a person will indeed take a right moral action. Secondly, Kohlberg's approach "neglects the personological dimensions of action, embracing a thin notion of character, and emphasizing reasoning over all other aspects of morality."[132] Berkowitz states that the cognitive-developmental approach underemphasized the role of emotions in moral formation and adds that research has demonstrated that emotions such as shame, guilt, empathy, compassion play an important role in the moral life and that as such have to be directed and cultivated within moral education.[133]

The most well-known critic of Kohlberg, his own student, Carol Gilligan, approached the field of moral education from the feminist perspective and challenged her mentor's approach. She brought a new way of looking and new insights which will be discussed in the following section.

3.5.2. THE CARING APPROACH – CAROL GILLIGAN

Carol Gilligan is one of the most well-known feminists and psychologists of the 20th century whose work was one of the most cited by other scholars. As a proponent of care ethics, she argued that traditional moral theories neglect and undervalue values which have been related to women. In her work she initially criticizes Sigmund Freud and his understanding of women's morality. According to him, men are more morally developed than women. Gilligan disagrees with this kind of reasoning by explaining that women have a different conception of morality, which is characterized by care and responsibility and men's by rights and justice.[134] She explains,

> Women historically had been unable or unwilling to express what they felt. When they emphasized relationships and care over logic and justice, they were thought to be morally inferior, and they feared that they would lose their important relationships. An unmarried pregnant woman considering abortion might feel that she very much wanted the baby but that having it would cost her a relationship with a man she loved very much. Women's important moral decisions were typically based not on their own deepest feelings but on the highly respected rules of the patriarchal culture that enveloped them.[135]

Gilligan elaborates her ideas in the noteworthy book *In a Different Voice: Psychological Theory and Women's Development* (1982) which has greatly impacted the academic and educational

[132] Narvaez, "Integrative Ethical Education," 5.
[133] Berkowitz and Grych, "Early Character Development and Education," 57.
[134] Richard D. White, "Are Women More Ethical? Recent Findings on the Effects of Gender upon Moral Development," *Journal of Public Administration Research and Theory* 9, no. 3 (1999), 461.
[135] Carol Gilligan and Mark F. Goldberg, "An Interview with Carol Gilligan: Restoring Lost Voices," *The Phi Delta Kappan* 81, no. 9 (2000), 702.

field.[136] The book was translated into sixteen languages and sold over more than 700,000 copies around the globe.[137] Through conversations with contemporary women, men and children, which were the basis of her study, Gilligan arrives at new insights regarding female morality. She introduced an approach, an ethic of care, whereby the attention is paid to relationships among persons. She criticized not only Freud, but Kohlberg as well. Namely, according to his model of moral development which consisted of three levels, each including two stages, women would rarely succeed to pass stage three, while men would frequently make it to the higher stages, four or five. Does this mean that men are more morally developed? Gilligan thought that Kohlberg's approach to moral development was male-biased since it did not involve female voices. That is the reason why she called her book *In a Different Voice*. She wanted to demonstrate that there is something distinctive about female morality, and not defective. Women would simply focus their moral judgment and action around care and maintaining nourishing relations and not around the strict following of rights and rules.[138] Gilligan's aim was to allow people to express themselves, to be heard, and to listen to how they deal with the moral dilemmas which they experience in their real lives. She tried to avoid abstraction and universalism of moral rules which were encapsulated within Kohlberg's approach to moral development.[139]

To provide an explanation of how boys differently approach moral issues, Gilligan recalls Kohlberg's moral dilemma whereby the husband has to pay a very high price for a drug in order to save his sick wife. However, he does not have the money, so he considers stealing it from the pharmacist. When asked how to solve this dilemma, a boy called Jake replied in terms of a hierarchy of rules. Since life has the greatest value, one can steal in order to save one's life. One has to follow the logic of reason. The girl Amy hesitates to give such a straightforward answer. She asked for additional details and wanted to be sure an alternative could be found so that no side gets hurt. She did not interpret this situation explicitly in a logical way, but she took into account the relationships that exist among persons and the complexity of human network.[140] Gilligan observes that these two children approached the same moral problem from two different perspectives. Jake recognized that there is a serious disparity between life and property, while Amy noticed a problem in the conflicting relationships. Furthermore, Gilligan states that the boy did not spot the different truth which was noticed in the answer of the girl. However, if the moral judgment is measured according to Kohlberg's scale of moral

[136] Carol Gilligan inspired many scholars to get involved in care ethics. One of them is Joan Tronto, prominent care ethicist and political theorist (University of Minnesota) who after reading Gilligan's book *In a Different Voice* dedicated her academic life to the subject of care ethics. She also emphasizes that human beings are interdependent and that an essential feature of a person is to give and to receive care. Her well known book is *Moral Boundaries: A Political Argument for an Ethic of Care* (1993) where she examines how care is shaped through politics. She also explores the relation between morality and politics and the impact of women on these two domains. See also an interview with Joan Tronto: Ethics of Care, "Joan Tronto," available at https://ethicsofcare.org/joan-tronto/ [accessed September 15 2017].

[137] Harvard University Press, *In a Different Voice*, available at http://www.hup.harvard.edu/catalog.php?isbn=9780674445444 [accessed February 25 2015].

[138] Rosemarie Tong and Williams Nancy, "Feminist Ethics," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, available at http://plato.stanford.edu/archives/sum2011/entries/feminism-ethics/ [accessed February 27 2015].

[139] Gunnar Jorgensen, "Kohlberg and Gilligan: Duet or Duel?" *Journal of Moral Education* 35, no. 2 (2006), 189.

[140] Carol Gilligan, *In a Different Voice* (Cambridge, MA: Harvard University Press, 1982), 24-28.

development, the boy will be the one who will gain the higher score of moral maturity, not the girl. She argues,

> What does she see that he does not?" Kohlberg's theory has nothing to say. Since most of her responses fall through the sieve of Kohlberg's scoring system, her responses appear from his perspective to lie outside the moral domain. Yet just as Jake reveals a sophisticated understanding of the logic of justification, so Amy is equally sophisticated in her understanding of the nature of choice (...) In this way, these two eleven-year-old children, both highly intelligent and perceptive about life, though in different ways, display different modes of moral understanding, different ways of thinking about conflict and choice.[141]

Gilligan explains that female development is oriented toward developing and cultivating relations with others, which is an alternative to Kohlberg's cognitive-developmental approach. Moral maturity is, through Gilligan's lens, achieved not in the strict following of the moral principle of justice but in developing caring relationships where persons will approach each other in an honest, moral and responsible way.[142]

That forms the basis of the ethics of care which sees human beings as inherently relational, whereby our human condition is deeply influenced by the importance of connection and interdependence. Gilligan sees the origins of morality in human relationships in which care takes an essential feature that enables human beings to survive.[143]
When asked how Gilligan defines an ethics of care, she stated:

> As an ethic grounded in voice and relationships, in the importance of everyone having a voice, being listened to carefully (in their own right and on their own terms) and heard with respect. An ethics of care directs our attention to the need for responsiveness in relationships (paying attention, listening, responding) and to the costs of losing connection with oneself or with others. Its logic is inductive, contextual, psychological, rather than deductive or mathematical.[144]

3.5.2.1. Criticism of the Caring Approach

In general, Gilligan's care ethics has been publicly well received and accepted, however, there is no lack of critics. Professor of Health Care Ethics, Rosemarie Tong in her book *Feminine and Feminist Ethics* mentions critiques against Gilligan's care ethics. Although one may think that Gilligan discovered a new moral voice, it may seem actually that it is not so new. Already philosophers Kant and Schopenhauer made a distinction between men's and women's approach to morality. While the former is more oriented toward abstract principles and rights, the latter is directed more to a personal, care-driven and responsibility approach to morality.[145]
Furthermore, Gilligan may exaggerate the difference between care and justice. They do not have to be interpreted as conflicting approaches, but rather as complementary and mutually

[141] Gilligan, *In a Different Voice*, 28.
[142] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 81.
[143] Ethics of Care Organization, "Interviews: Carol Gilligan," available at http://ethicsofcare.org/interviews/carol-gilligan/ [accessed April 27 2015].
[144] Ethics of Care Organization, "Interviews: Carol Gilligan," available at http://ethicsofcare.org/interviews/carol-gilligan/ [accessed April 27 2015].
[145] Rosemarie Tong, *Feminine and Feminist Ethics* (Belmont, CA: *Wadsworth Publishing Company*, 1993), 91.

related. In meeting one's needs, a moral agent has to be a caring and just person.[146] Moreover, even if we accept that care and justice are two different approaches to morality, it may be wrong to emphasize that care is an equally good approach to morality as justice. Concretely, some argued against "benevolence ethics," whereby Gilligan's ethics of care is also situated. Benevolence ethics gives priority to a particular type of personality; kindly and caring. It does not sufficiently take into consideration the existence of malevolent, cruel, hateful and abusive persons and it does not provide a sufficient guidance to a benevolent individual who is harmed by an abusive individual. Lastly, benevolence ethics may require too much self-sacrifice from the moral agent.[147] Professor in Feminist Studies Kathy Davis mentions critiques regarding Gilligan's methodology which was according to some not objective. There was a lack of sampling procedures and control groups, incorrect research logic and not adequate interpretations.[148] Feminist scholar Gertrud Nunner-Winkler also criticized Gilligan's methodology. For instance, she criticized that she did not include a larger number of participants in her investigation, and the way how she has interpreted interviews. Nunner-Winkler also argued against viewing women as possesing different morality than men.[149]
Others pointed out that even if women are better care-givers, it will not be the best solution to associate women too closely to care. Specifically, women experience the danger of being considered as the ones responsible for care, or that they need to sacrifice too much of themselves for others.[150] Despite some weak points that Gilligan's ethics of care may have, this does not mean that women should discard their caring practices. We would not like to imagine a world where women would stop taking care of people who depend on them. Even, if some men and children have taken advantage of some women, this does not mean that every nurturing activity has to be regarded as a woman's "pathological masochism."[151] Instead, what is necessary is to liberate care from the patriarchal structures where women are subordinated and men dominate and where, for this reason, care would be easily abused.[152] Or to put it differently,

> Only if women are fully equal to men, can women care for men without fearing that men will take advantage of their loving acts, feeling no need to reciprocate them. So long as women do more than their fair share of caregiving work, both sexes will remain morally deprived. However, to care too much is to risk being servile. To care too little is to risk being so selfish that one's heart freezes along the way. To care appropriately is to care reflectively and well.[153]

We have examined the main characteristics of the caring approach which places a strong emphasis on the development and cultivation of caring relationships. Moral education and

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[146] Tong, *Feminine and Feminist Ethics*, 92.
[147] Tong, *Feminine and Feminist Ethics*, 94.
[148] Kathy Davis, "Toward a Feminist Rhetoric: The Gilligan Debate Revisited," *Women's Studies International Forum* 15, no. 2 (1992), 223.
[149] See Gertrud Nunner-Winkler, "Gibt es eine weibliche Moral?" in *Weibliche Moral. Die Kontroverse um eine geschlechtsspezifische Ethik*, Hrsg. Gertrud Nunner-Winkler, 147-161 (Frankfurt am Main/New York 1991) and "Die These von den zwei Moralen," in *Weibliche Moral. Die Kontroverse um eine geschlechtsspezifische Ethik*, Hrsg. Gertrud Nunner-Winkler, 9-27 (Frankfurt am Main/New York 1991).
[150] Tong and Williams, "Feminist Ethics," available at http://plato.stanford.edu/archives/sum2011/entries/feminism-ethics/ [accessed February 27 2015].
[151] Tong, *Feminine and Feminist Ethics*, 103.
[152] Tong, *Feminine and Feminist Ethics*, 103.
[153] Tong and Nancy, "Feminist Ethics," available at http://plato.stanford.edu/archives/sum2011/entries/feminism-ethics/ [accessed February 27 2015].

educational environment cannot exclude a care dimension, otherwise an important quality would be missing. In the following section we are going to discuss the traditional character approach and its main features.

3.5.3. TRADITIONAL CHARACTER APPROACH TO MORAL EDUCATION

In contrast to rule ethics which underlines moral principles and justice and is to a great extent implemented within the cognitive developmental approach, virtue ethics largely influences character approach. Some of the most important advocates of character approach are Edward A. Wynne, Kevin Ryan, Thomas Lickona and Marwin Berkowitz. Differences are evident among them as well. For instance, Wynne is a representative of the traditional character approach, while Lickona and Berkowitz have developed integrative character approach and belong to a newer generation of character educators.
We begin with Wynne and examine his traditional character approach, and in the next chapter continue with integrative character approach (Thomas Lickona).

3.5.3.1. Edward A. Wynne

Edward A. Wynne (1928-1999) was a sociologist, and professor of education at the University of Illinois in Chicago. He was influential representative of the traditional character approach in the second half of the 20th century. Wynne was writing extensively on the topic of character and character development, often presenting the studies he done in more than three hundred schools in the United States. He was organizer and editor of a national statement *Developing Character, Transmitting Knowledge* (1984), has received *the Lifetime Achievement Award in Character Education* in 1998, and was founder of two national periodicals which deal with character education.[154] Wynne's background is Catholic.
He strongly believed in the power of education and was an advocate that character education ought to be seriously implemented within educational institutions:

> Schools are and must be concerned about pupils' morality. Any institution with custody of children or adolescents for long periods of time, such as a school, inevitably affects the character of its charges. By its rules or policies, the institution shapes pupils' behavior. This shaping either encourages or discourages pupils' "good" conduct (e.g., kindness, honesty, obedience). It is impossible for schools to avoid such effects on their pupils.[155]

He argues that character education can be viewed even as more important than one's I.Q. or one's formal education. Wynne insists that academic achievement cannot be the only criteria of a student's success.[156] He criticizes that a great number of moral educators focus on the

[154] Jacques S. Benninga, "Wynne, Edward Aloysius," in *Moral Education: A Handbook*, eds. Clark F. Power, Ronald J. Nuzzi, Darcia Narvaez, Daniel K. Lapsley and Thomas C. Hunt (Westport, CT.: Praeger, 2008), 474-475.
[155] Edward A. Wynne, "Transmitting Character in Schools: Some Common Questions and Answers," *The Clearing House* 68, no. 3 (1995), 151.
[156] Edward A. Wynne, "Balancing Character Development and Academics in the Elementary School," *The Phi Delta Kappan* 69, no. 6 (1988), 424.

development of moral reasoning, while neglecting the importance of student's behavior. Wynne stresses that the most important aspect in evaluating the goodness of one's character is his or her conduct: is it socially acceptable, does it manifest the willingness and actions to help other people?[157]According to Wynne, effective moral formation is necessary. As he argues, "the human propensity for selfishness – or simply the advancement of self-interest – can destructively affect adult institutions. Thus, moral formation is necessary to cultivate our inherent, but moderate, propensity for disinterested sacrifice."[158]

Wynne is interested in statistical trends concerning youth disorder among American youth, such as the abuse of alcohol, drugs, teenage pregnancies, homicide and suicide. He argues about the necessity of character education programs to effectively deal with the rising problematic behavior among young Americans.[159] Wynne also debates that the reason why young people feel alienated and why, for instance, they commit suicide[160] is because society did not give them any serious responsibilities. He states that a person with responsibilities and obligations, when experiencing life difficulties, will more easily go through them, than a person without any meaningful commitment. Therefore, he proposes age-appropriate responsibilities which will enable young people to feel respected and as useful members of society.[161] Wynne explains: "So what do for-character educators want? What is our ultimate goal? Simply stated, we want children and adolescents to learn to feel a sense of belonging to and responsibility for others."[162]

He places a strong focus not only on the formation of desirable character traits, but also on tradition and authority in order to discipline and educate youth in morality. Wynne emphasizes that it is not sufficient to transmit cognitive and intellectual knowledge to students, while undermining the transmission of moral values. However, he believes that this is what actually happened within contemporary educational system. Wynne claims how American education disassociated itself from the great tradition in education and gives "second priority to transmitting morality."[163]

3.5.3.2. The Great Tradition and Character Education

Wynne defines the great tradition as: "the deliberate transmission of moral values to students."[164] He states that the transmission of moral values was one of the important educational tasks throughout history evident in most cultures. Education was not only about knowledge, and intellectual performance, but also about the process of educating a person in morality. Wynne is an advocate for the return to principles and practices that belonged to the

[157] Wynne, "Balancing Character Development and Academics in the Elementary School," 424.
[158] Edward A. Wynne, "The Great Tradition in Education," in *Character and Moral Education: A Reader*, eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 17.
[159] Benninga, "Wynne, Edward Aloysius," 475.
[160] A topic of particular interest to him.
[161] Benninga, "Wynne, Edward Aloysius," 475.
[162] Jacques S. Benninga and Edward A. Wynne, "Keeping in Character: A Time-Tested Solution," *The Phi Delta Kappan* 79, no. 6 (1998), 443.
[163] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 16.
[164] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 18.

great tradition within educational institutions. He explains what principles and practices characterize the great tradition.

The great tradition places the attention on good habits of conduct, rather than on the states of mind (e.g. to honor one's parents, which has to be seen and evident). Responsibility for moral education is seen as a shared and not belonging to the single institutions. All need to be committed to moral education of youth: parents as the first moral educators, then schools, religious communities etc.[165]
The great tradition stresses that the moral conduct of youth ought to be continually strengthen, recognized, praised and criticized. That is done through various educational and symbolic means, such as through the use of literature, rewards, merits. Wrong conduct is to be punished and corrected. Analyzing moral dilemmas and moral problems is vital.[166]
Next, the great tradition places a high value on the intimate interactions. The most important moral lessons and values are learned through a "person-to person interaction."[167] In most of the cases, this is a relation between an adult person (e.g. a parent) and a young person.
Moreover, the accent is placed on the collective life. Young people are encouraged to become a member of various good teams, groups and clubs. Values are in these places communicated and shared.[168]
The tradition has a quite pessimistic view concerning the improvement of a person and is cautious with easily breaking previous socialization insights and practices.[169]

Wynne claims that moral approaches which emerged in the 1960s, such as values clarification (Louis L. Raths and Sidney B. Simon) and cognitive-developmental approach (Lawrence Kohlberg) devalued the great tradition's emphasis on conduct. The accent is on moral reasoning and on the application of the moral dilemmas which Wynne considers highly abstract and that a person rarely encounters them in everyday life.[170] He criticizes these approaches for being too individualist and consensual and warned that "there is no philosophical reason to expect that children or adolescents-without strong adult direction - will 'naturally' reach wise or appropriate answers as to what is or should be morally desirable in life."[171]

Finally, when it comes to the issue of indoctrination within education, there are moral educators, who stress the importance of moral reasoning and are against indoctrination. The proponents of the great tradition do not share that view. They claim that it is unreasonable to expect from children to be able to evaluate all values which are necessary in order to become mature adults. The proponents of the great tradition distinguish between good and bad doctrine, and the importance of assessing moral issues carefully.[172] In this regard, Wynne states: "The point is that, on the whole, school is and should and must be inherently indoctrinative. The only

[165] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 18-19.
[166] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 18-19.
[167] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 18.
[168] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 18-19.
[169] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 18-19.
[170] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 21.
[171] Wynne, "Transmitting Character in Schools: Some Common Questions and Answers," 152.
[172] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 21-22.

significant questions are will the indoctrination be overt or covert, and what will be indoctrinated?"[173]

3.5.3.3. The Ethos of Good Schools

Wynne ascribes that adults have a major role in teaching children and young people a proper and moral behavior:

> In character formation and other more traditional approaches to moral education, adults are assigned the critical roles of causing pupils (a) to learn or absorb virtues and (b) to avoid learning bad traits or even to abandon such traits if they were already learned (e.g., if a pupil had learned to enjoy selfishness).[174]

Wynne discusses the ethos of schools and important role that schools have in providing good example to the students. The ethos of school is one of the most important factors for education in character. In his study, which is a result of ten year long period of analyzing 140 schools, Wynne identifies what makes and what differentiates good schools from the not so good.[175]

He reports several principles which make a good school. Wynne starts with the importance of coherence which makes that many elements work together. For instance, every staff member diligently works on his or her own job, but at the same time pursues to relate his or her job with the aims of the entire school. When hiring new employees, good schools check their references carefully. A new employee shares the social and philosophical views that the school promotes and ascertains.[176] Furthermore, Wynne emphasizes that good schools have conceptualized goals and a clear idea about what makes a good performance. If this is lacking, people do not know what is expected from them.[177]

Wynne claims that school members, especially supervisors, have to be well-informed, to see what works and what needs to be changed. For example, in order to know what is happening in classrooms, Wynne suggests that supervisors make frequent, brief and often not announced visits to the classrooms. He believes that frequent and short visits provide a better picture than those that are rarer, but longer. Another example of being well informed is to observe interactions between students and their teachers. Students behave usually with some teachers in a respectful and enthusiastic manner, while with others they are indifferent. Supervisors should pay additional attention on how the work is conducted in the classrooms of the second group of teachers.[178] Wynne is aware that these proposals can make some people fearful, and hence he explains: "The process of staying informed sometimes threatens individuals. With information about problems, the supervisor has the power to correct errors and indifference."[179] Wynne underlines the need to supervise staff, to let them know how they are doing and to inform them as to what counts as effective performance. One way of doing that is through a

[173] Wynne, "The Great Tradition in Education: Transmitting Moral Values," 22.
[174] Wynne, "Transmitting Character in Schools: Some Common Questions and Answers,"152.
[175] Edward A. Wynne, "Looking at Good Schools," *The Phi Delta Kappan* 62, no. 5 (1981), 377-381.
[176] Edward A. Wynne, "Looking at Good Schools," 377.
[177] Edward A. Wynne, "Looking at Good Schools," 377.
[178] Edward A. Wynne, "Looking at Good Schools," 377-378.
[179] Edward A. Wynne, "Looking at Good Schools," 378.

reward and punishment system. Staff members would be praised for good and effective work and sanctioned for bad and uncommitted work.[180]

Next, good schools demonstrate incentives for learning, such as the honor roll and publications on student's performance. Good schools assure that extra help is given to the students who experience performing difficulties.

Wynne also points out the importance of student discipline, so that it is clear what is prohibited, what the rules are and what the punishment policies are. Consistency is important for him.[181]

Finally, Wynne claims that good schools promote various prosocial activities which are assessed according to their quantity and more important quality.[182] Good schools nourish a good school spirit:

> One obvious element of such spirit is the recognition that the school, in general, must "make sense" to its inhabitants. They do not enroll or work there just to kill time or to pick up a paycheck. (...) If learning is recognized, students are likely to assume that their classwork is important and that their studying time is well spent.[183]

3.5.3.4. The Forming of Good Character

When asked how educational institutions can form a good character in their students, he replied that the most elementary thing is to identify those character traits that a student needs to learn (e.g. being helpful, loyal, kind, clean). These character traits need to be recognized as an educational goal, not only for students, but preferably for all the educational community. After establishing these moral aims, one is asked to practice them through various occasions. Students need to be praised for a good conduct and corrected when performing in a wrong, or bad way. During the period of time, expectations of the good conduct can be increased, not only to individual students but also to the groups. In that process, a formal curriculum and other educational events and ceremonies are of great assistance for character formation.[184]

Next, Wynne highlights the importance of cooperation and team work among students, instead of competition and focusing only on one's own success. The practice and experience of cooperation will enable students to learn to interact. However, not all group work is effective. Educators have to learn to structure a constructive cooperation among group of students.[185] Wynne has doubts that current educational environment pay sufficient attention to student cooperation.
Besides fostering cooperation, important for character formation is to give students opportunity to perform unpaid service work in their communities. Wynne explains the reason why the service ethics is important:

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[180] Edward A. Wynne, "Looking at Good Schools," 379.
[181] Edward A. Wynne, "Looking at Good Schools," 379-380.
[182] Edward A. Wynne, "Looking at Good Schools," 380-381.
[183] Edward A. Wynne, "Looking at Good Schools," 381.
[184] Wynne, "Transmitting Character in Schools: Some Common Questions and Answers," 152.
[185] Julius Menacker and Edward A. Wynne, "Helping Students to Serve Society," *The Phi Delta Kappan* 63, no. 6 (1982), 381.

> One of the basic objectives of schools is to graduate students who are able to be of service to their families, local communities, and country. This dedication to service need not pervade a student's entire conduct; the judicious advancement of self-interest is also an honored and justified American tradition. But it is hard to imagine any group or institution enduring for long without its members being willing occasionally, or perhaps even frequently, to dedicate some of their time to community or group service.[186]

He is aware that not all are interested in the work that service others. Wynne remarks that sometimes it is not clear how schools can, through "empty rhetoric," do concrete steps in making service for others as a real experience.[187] He states that it is important to have concrete implementation procedures so that any work is well planned and monitored. Moreover, it is crucial to change attitudes on how students see the service for others. Instead of just telling students how something is a useful and noble thing to do, he argues that it is better to provide them with the experience. As a result, students can by themselves realize how rewarding service to others is.[188] Attitudes can be more easily changed when one engages in experience and in a concrete operation. As Wynne suggests, "once a student is assigned service work that engenders personal feelings of an accomplishment and satisfaction, the anti-service attitudes reflected in the poll can be changed."[189]

One may get the impression that Wynne overly emphasizes the importance of building character and virtues, but what with the academic work of the students? How do character program and academic studies fit together?
Wynne argues that good character programs always support academic learning, diligence, responsibility, discipline, serious and committed work.[190] However, not all students have the same intellectual capacities and abilities, and not all can gain excellent results in academics. Wynne argues that on such occasions is important that academic success is not considered as the only possible success within education. There is a danger that student who do not accomplish a lot in academic can be seen as "second rate."[191] Wynne summarizes:

> Where character and academics are granted equal priority, however, students have opportunities to succeed in either or both areas, and those students who exemplify good character can maintain their belief in the merits of such behavior - whether or not they manage to perform well in academic areas.[192]

[186] Menacker and Wynne, "Helping Students to Serve Society," 381.
[187] Menacker and Wynne, "Helping Students to Serve Society," 382.
[188] Menacker and Wynne, "Helping Students to Serve Society," 382.
[189] Menacker and Wynne, "Helping Students to Serve Society," 382.
[190] Wynne, "Balancing Character Development and Academics in the Elementary School," 426.
[191] Wynne, "Balancing Character Development and Academics in the Elementary School," 426.
[192] Wynne, "Balancing Character Development and Academics in the Elementary School," 426.

3.5.3.5. Criticism of Traditional Character Approach

Alfie Kohn argues that the traditional character approach is not the best way to promote moral and social development of students and that there are better approaches. He criticizes character approach for many failures:

> What goes by the name of character education nowadays is, for the most part, a collection of exhortations and extrinsic inducements designed to make children work harder and do what they're told. Even when other values are also promoted - caring or fairness, say - the preferred method of instruction is tantamount or indoctrination. The point is to drill students in specific behaviors rather than to engage them in deep, critical reflection about certain ways of being.[193]

Kohn claims that docility is what is actually encouraged, that is, to make a child and young person to do what an adult person wants them to do.[194] Good behavior is equaled with good character, for which Kohn argues is not the same. He is against the strategies that character educators promote, such as rewarding a child and a student for a good behavior. Kohn thinks this is counterproductive, since in that way a message that is sent is "the point of being good is to get reward."[195] The reason why a person wants to do good should come primarily from intrinsic motivation.

Kohn believes that character education promotes a conservative agenda which aims to preserve tradition and produces limited and narrow views on virtues. He argues that we have to teach young people to question traditions and ask why we need to preserve them in first place? [196] Moreover, he is concerned about promoted virtues. For instance, Kohn quotes Wynne who writes that a moral person is not only honest, but "diligent, obedient, and patriotic."[197] Kohn questions whether these virtues are really necessary that a person is judged as moral? He suggests that the core values which a school should promote are empathy and skepticism. The former enables a moral agent to understand the perspective of others, while the latter wonder about the truth and the validity of what is presented.[198] He notes:

> Anyone who brushes away the question "Which values should be taught?" might speculate on the concrete differences between a school dedicated to turning out students who are empathic and skeptical and a school dedicated to turning out students who are loyal, patriotic, obedient, and so on.[199]

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[193] Alfie Kohn, "How Not to Teach Values: A Critical Look at Character Education," *The Phi Delta Kappan* 78, no. 6 (1997), 429.
[194] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 429.
[195] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 429.
[196] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 432.
[197] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 432.
[198] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 432.
[199] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 432.
Benninga and Wynne do not agree with Kohn. They claim that not any virtue should dominate and that educators need to promote the unity of virtues. Any excess in any of virtue may cause the imbalances in a person's life. For instance, Richard Nixon was diligent, but vindictive. Martin Luther King had what is seen as unity of Socratic virtues: wisdom, justice, courage and temperance. Benninga and Wynne claim that we have to be open to variety of virtues, having in mind that conflicts can appear during our judgement. See Benninga, and Wynne, "Keeping in Character: A Time-Tested Solution," 444.

Furthermore, Kohn criticizes that children and young people are compelled to follow other's rules. They do not have enough given space nor freedom to make choices about what is happening in their classrooms. In order to teach students responsibility, Kohn states that adults need first to give them responsibility and allow them to make decisions - not simple to follow someone else's decisions. If educational institutions aim to form people who are responsible and caring and who are capable of making good and effective choices, educators must provide students with opportunities (according to their age) to exercise an active part in decisions.[200]

Kohn quotes Noddings who similarly writes that: "We cannot enter into dialogue with children when we know that our decision is already made."[201] Kohn argues against what Wynne claims: "it is specious to talk about student choices" and giving power students to decide except in certain specific situations (e.g. class monitor).[202]
Finally, Kohn believes that the character approach promotes philosophical pedagogy which views children as "objects to be manipulated rather than as learners to be engaged."[203] From his perspective, the traditional character approach has a pessimistic and negative view of human nature.[204] It does not engage students in serious moral thinking, nor to teach them to think for themselves.[205]

Traditional character educators explain their approach and methods of character formation as based on the long tradition which dates back to the Aristotle's and Plato's virtue ethics. However, some scholars, such as James S. Lemig, note that character education approach lacks a substantial research base. Lemig reports the result of several studies which state that character education which promotes "advocacy, praise and reward, drill, and rules" is abandoned as not research based and cannot be seen as a valid contemporary approach for character formation.[206] Noddings also criticizes the methods of character education. She states: "Some of those methods— banners proclaiming the value or virtue of the month, mottoes, competitions on virtues or good deeds—strike many of us as superficial and even counterproductive."[207] She does not neglect the importance of acknowledgement and compliments on the account of a student's admirable act. However, Noddings believes that the most effective compliments are

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[200] Alfie Kohn, "Choices for Children: Why and How to Let Students Decide," *The Phi Delta Kappan* 75, no. 1 (1993), 11-13.
[201] Kohn, "Choices for Children: Why and How to Let Students Decide," 16.
[202] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 433.
Wynne does not agree with Kohn's reasoning. He states that children "cannot be treated like miniature adults," and they are not capable to take over responsibilities which belong to adults positions. Instead they need to be encouraged and trained. Wynne comments that "allowing students too much freedom to "cultivate autonomy" and too much freedom to "make decisions about their learning can be detrimental." See Benninga and Wynne, "Keeping in Character: A Time-Tested Solution," 442.
[203] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 434-435.
[204] Wynne confirms that he indeed aims to change the destructive conduct that is present among young people and any kind of anti-youth behavior. He is seriously concerned when seeing what young people are able to do themselves and to one another. See Benninga and Wynne, "Keeping in Character: A Time-Tested Solution," 441.
[205] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 434-435.
[206] James S. Lemig, "Research and Practice in Moral and Character Education: Loosely Coupled Phenomena," in *Handbook of Moral and Character Education*, eds. Lari P. Nucci and Darcia Narvaez (New York: Routledge, 2008), 134-135.
[207] Nel Noddings, *Educating Moral People: A Caring Alternative to Character Education* (New York: Teachers College Press, 2002), 7.

"sensitive and immediate."[208] She claims: "It is quite another thing to set up a system in which rewards for appropriate behavior become an incentive for which children compete."[209]

Arthur observes that emphasis in Wynne's character approach is on "the acquisition of good behavioral habits, rather than on the development of complex reasoning skills."[210] Similarly, Narvaez notes that "the *content* of morality is emphasized rather than the *processes* of moral reasoning in contradiction to the cognitive development approach. The ultimate goal is to socialize individuals to behave properly."[211]

Narvaez reports how positive aspect of the traditional character approach is its emphasis on the importance of school environment. School environment has impact on the character formation of children and youth. Character education focuses on the creation of such contexts that foster a positive moral climate.[212] Shortcomings are undervaluing the importance of autonomy, the questionable lists of virtues and promoting pedagogical methods that are considered as problematic.[213]

Some other scholars argue that traditional character approach and its agenda promote the neoconservative social and cultural perspective. For instance, David E. Purpel observes that one of the failures of the character approach is a strong emphasis on the individual and his or her behavior, while the economic, social and political structures are neglected. However, these structures, and not the one's individual attitudes and conduct, can be the actual cause of the social problems (such as violence, crime, social disorder). Purpel writes that character education promotes ideology where "society is being victimized by unvirtuous (lazy, selfish, indulgent, and indolent) individuals, rather than an ideology which posits individuals as being victimized by an unvirtuous (rapacious, callous, competitive, and heartless) society."[214] He is against belief that changing schools will bring progress in the society. According to him, educational institutions are just one aspect of the society and schools cannot be seen as "the center of what drives the culture and society."[215]

Purpel points out that the discourse around character approach is wrong: the emphasis should not be on individuals, but on the social and political issues and the need of transformation. He writes that character movement is not reforming nor innovative, but that it rather sees educational institutions as "agents of social stability, political stasis, and cultural preservation."[216] Purpel thinks that behind character education is not actually the project which aims to raise moral sensitivity and moral awareness, but that it promotes "a particular and specific moral and ethical system" which indicates the elements of ideology.[217] This ideological shaping of character education is present through a strong emphasis of control:

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[208] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 7.
[209] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 7.
[210] Arthur, *Education with Character. The Moral Economy of Schooling*, 125.
[211] Narvaez, "Integrative Ethical Education," 6.
[212] Narvaez, "Integrative Ethical Education," 7.
[213] Narvaez, "Integrative Ethical Education," 7.
[214] David E. Purpel, "The Politics of Character Education," in *Character and Moral Education: A Reader*, eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 50.
[215] David E. Purpel, "The Inadequacy of Moral Education," *Review of Education, Pedagogy and Cultural Studies* 19, no. 2-3 (1997), 263.
[216] Purpel, "The Politics of Character Education," 43.
[217] Purpel, "The Politics of Character Education," 46-47.

> Adult control of children is mandated and legitimated, and children's self-control of their bodies and minds is demanded. Moreover, the state, acting as surrogate for the economic and cultural systems, exercises its power to impose this ideology by requiring children to attend institutions that the state establishes and controls and which are financed by mandatory tax-action.[218]

Purpel believes that character education has some positive sides, such as highlighting individual responsibility and moral commitments. However, he is concerned that morally good society cannot be achieved through desirable list of virtues that are taught in schools. What is required is a serious investigation of the conditions why social ills appear at a first place and creating politics which are empowering, just and inclusive to everyone.[219] Purpel seems to be disappointed with the idea of moral education in general, claiming that it did not successfully accomplish its task. He does not abandon the fact that the morality is present within education, but he outlines that we have to consider what our focus should be:

> What we need instead of moral education is much more moral discourse and analyses, but not just on the specific ethical implications of living in schools-as in what happens when students cheat or steal. We also need to ground our educational policies and practices in a larger moral analysis of our culture and society.[220]

CONCLUSION

To summarize, we have examined the idea of moral education, how educational institutions can promote moral growth of their students, philosophical conceptions of moral education and concluded with three major traditional approaches to moral education. All three approaches: cognitive-developmental, caring and traditional character approach aim to deal with the complexity of moral life, character formation, ethical decision making and with moral growth in general. Each one of them has its potential advantages and its weaknesses.
To some aspects of morality they are giving greater contribution and to some less.
Kohlberg, Gilligan and Wynne share the view that moral education is an essential component of integral education and that every serious educative practice has to support the moral growth of a person, concretely a student. They differed on how to accomplish that goal and on the methods and practices used to elicit the moral goodness of a person. Kohlberg argued that moral understanding and moral reasoning was a crucial ability enabling a person to make valuable decisions and to live a morally good life. According to him, a cognitive aspect is essential for a student's moral growth. Moral dilemmas, discussions and debates are strongly endorsed as means for advancing moral reasoning. A morally good person is the one who makes moral judgments based on justice, which for Kohlberg has a superior worth. Although moral reasoning is a vital component for moral education, it is not sufficient. Kohlberg overemphasized the importance of moral reasoning, while neglecting other moral realities, such as formation of character, and cultivation of caring relationships. His student, Gilligan, criticized her mentor

[218] Purpel, "The Politics of Character Education," 47.
[219] Purpel, "The Politics of Character Education," 51.
[220] David E. Purpel, "Moral Education: An Idea Whose Time Has Gone," *The Clearing House* 64, no. 5 (1991), 311.

for neglecting distinctive female morality and for ignoring the importance of care and relations in the moral lives of students. The care perspective showed that moral life and moral development could not be achieved without excluding the relational nature of human beings and the significance of care. However, critics argued that care and justice were not conflicting approaches, but rather complementary approaches and that care could not serve as the only compass for living a moral life.

Finally, the traditional character approach draws attention to the necessity of formation of virtuous character. Goodness or wickedness of a person is manifested through one's behavior. Thus, good conduct has to be rewarded and wrong conduct has to be corrected. Although this approach underlined development of virtuous character it appeared as though good character was equated with good behavior. A person was evaluated according to the action, while inner inclinations and understanding the intrinsic worth of good were not sufficiently acknowledged. Educators and philosophers realized their limitations and aimed to develop moral education which deals with the issue of a morality in a more comprehensive and authentic way. As an answer, integrative and comprehensive approaches to moral education emerged which goal is to address the moral formation and moral life of the students in a more complex manner. In the next chapter three newer generations of approaches will be discussed.

CHAPTER 4

RECENT APPROACHES TO MORAL EDUCATION

INTRODUCTION

As it is previously indicted, there are recent approaches to moral education which endeavor to understand a person as a morally complex human being. Newer generations of approaches aim to incorporate the best practices of traditional character ethics and rational moral education and give original contributions to the subject of moral education. We acknowledge the new insights that more recent approaches bring, even as we notice the lack of major and profound developments in moral education since the time of Kohlberg and Gilligan. While studying the literature on moral education, one may get the impression that there is a lot of repetition and not much by means of new and original thinking in terms of how to educate a person in morality. It seems as if moral education has remained stuck with the contributions and observations given in the period from the 1960s to 1980s. However, there are some scholars and some approaches whom we considered as interesting for this research and who, to a certain extent, bring something new to the field of moral education within three existing frameworks: the cognitive-developmental approach, the care perspective and the traditional character approach. In this chapter, we will analyze the contemporary approaches to moral education[1] and their contribution to this topic. These approaches are: integrative approaches (Thomas Lickona and Darcia Narvaez) and the care perspective (Nel Noddings). The reason why we chose to explore the integrative approaches is because they foster comprehensive moral development and acknowledge that a person is indeed a complex moral being. We also wanted to include the care perspective portrayed by Nel Noddings. Although Gilligan is one of the most important scholars in terms of care within moral education, it is Noddings who further developed the concept of moral education based on caring.

We will begin with Thomas Lickona (professor of character education at the State University of New York) who argues for an integral model which emphasizes the development of moral knowing, moral feeling and moral doing. Lickona proposes a comprehensive approach for character formation and endeavors to bridge the divide between two competing paradigms (traditional character education and rational moral education). Lickona's strong point is to educate a student not only for good behavior, but encourage a student to appreciate and to

[1]Some other moral educators who critically contributed to the development of the field within the European context are: Dutch scholar Johannes A. van der Ven (*Formation of the Moral Self*, Cambridge, UK: William B. Eerdmans Publishing Company, 1998), German scholar Bert Roebben (*Een tijd van opvoeden. Moraalpedagogiek in christelijk perspectief*, Leuven: Acco, 1995; *Seeking Sense in the City. European Perspectives on Religious Education*, Berlin: Lit Verlag, 2009) and UK scholar David Carr (Some of his numerous articles are: "Cross Questions and Crooked Answers: Contemporary Problems of Moral Education," in *Education in Morality*, eds. J. Mark Halstead and Terence H. McLaughlin, London: Routledge, 1999; "Character and Moral Choice in the Cultivation of Virtue," *Philosophy* 78, no.2, 2003; "Character in Teaching," *British Journal of Educational Studies* 55, no. 4, 2007; "Character Education as the Cultivation of Virtue," in *Handbook of Moral and Character Education*, eds. Lari P. Nucci and Darcia Narvaez, New York: Routledge, 2008 and "Character in Learning for Life: a Virtue Ethical Rationale for Recent Research on Moral and Values Education," *Journal of Beliefs & Values* 34, no. 1, 2013).

understand what virtue is and why to be a virtuous person. Lickona develops twelve strategies which promote integral character education through the moral life of the schools. After investigating the advantages of his integrative approach to moral education, we will explore how it specifically enhances the field of moral education and examine its weaknesses and limitations.

In the second part, we will discuss the care perspective of which Nel Noddings is a representative. This American moral philosopher and professor at the Stanford University, has developed the care approach to moral education. She argues that education should encourage greater sensitivity in ethical matters, and not just emphasize rationality and intelligence.[2] Within the framework of education and curriculum, caring should be incorporated in order to change students' experiences for the better.[3] We choose to analyze a care approach and especially Noddings' work because we find her perspective on care a meaningful contribution to the field of moral education. In two important books *Caring, a Feminine Approach to Ethics and Moral Education* (1984) and *Educating Moral People: A Caring Alternative to Character Education* (2002), she develops her particular version of care ethics in which she applies her feminist idea to the field of moral education. Noddings develops a compelling argument that ethics should be grounded on natural caring. Instead of exclusively following moral rules and principles, she stresses that we should focus our attention on establishing, supporting and enhancing moral relations among people. We will analyze the educational implications of her care perspective for the practice of moral education and examine whether or not caring relations are the best foundation for moral education.

Finally, we will investigate the last approach to moral education which belongs to later generations developed in the beginning of the 21st century. It is called *Integrative Ethical Education*, and was developed by Darcia Narvaez (2006), professor at the University of Notre Dame. It is an integrative approach since it incorporates findings from traditional character education and cognitive moral education. Moreover, it brings something original to the subject of how to educate a person in morality. First, it develops the idea of moral expertise, and discusses the concepts of novice and experts within moral education. Second, it understands moral education as transformation, not only of a person, but also of educational environments as places which should be caring and positive for a person's integral development. Third, it sees human nature as cooperative and self-actualizing. Moral growth and moral life are achieved and shared in community and through relations, not in isolated settings. When this model of moral education is seriously incorporated in the life of educational institutions, research demonstrates significant positive effects on students' formation.

To sum up, the fourth chapter will analyze the recent generations of approaches to moral education and investigate new developments and ideas proposed as answers to the three existing and competing models to moral education (traditional character education, rational moral education and care perspective). Our aim is to identify what is original about these later

[2] Nel Noddings, *Caring, a Feminine Approach to Ethics & Moral Education* (Los Angeles, CA: University of California Press, 1984).
[3] Noddings, *Educating Moral People: A Caring Alternative to Character Education.*

generations, in what way they enrich the subject of moral education, what their shortcomings and limitations are and how they can be employed within educational institutions.[4] Finally, we want to examine which of these recent approaches demonstrate the most beneficial results for students and educational settings.

The goal of the fourth chapter is to argue for education that will take seriously the fact that students are moral beings and that education has to support and encourage students' moral growth. Education must not thin the concept of a person to a set of skills and competencies, but expand and enrich his or her moral being and his or her moral capacities. For this reason, we will examine how Lickona, Noddings and Narvaez tackle the issues concerning moral education and how their contributions can be helpful for educators and educational institutions in supporting the moral lives of every student.

4.1. EDUCATING FOR CHARACTER – THOMAS LICKONA

4.1.1. THOMAS LICKONA AND HIS SCHOLARSHIP

One of the most well-known contemporary proponents of the traditional character approach is Thomas Lickona, former president of the Association of Moral Education and professor of education at the State University of New York at Cortland. He has established the Center for the 4th and 5th Rs (Respect & Responsibility) which has since 1994 trained more than five thousand educators from various states and countries.[5] Lickona has been visiting professor at Boston and Harvard universities, has lectured in the USA and in many other countries in the world (e.g. Switzerland, Japan, Latin America).

His book *Educating for Character* (1991) is not only considered as a classic within character education, but also as a book with whom modern character education movement begun.

[4] Although there are differences among these approaches, all three of them employ the contribution of John Dewey. The nineties brought a renewal in interest for Dewey's philosophy of education, especially the importance of fostering democracy within educational institutions. According to Dewey, the academic curriculum should be designed in such a manner as to encourage students to become active participants in building democratic society. Dewey was a very influential philosopher, especially within the field of education, however Noddings remarks that the extent to which Dewey actually impacted educational thought and practice is still not detectable. He was well known not only on account of his advocacy for greater democracy in schools, but also for an education that would provide a meaningful experience for students. He wanted to form students that would be active and engaged in the educative process and who would develop active powers of thinking and reasoning. He was criticized for neglecting the personal sphere of human lives, the significance of literature, poetry and imagination, and for placing too strong an emphasis on scientific inquiry as a means to solve human problems. See John Dewey, *Education and Experience* (New York: First Touchstone Edition 1997); Richard Stanley Peters, "John Dewey's Philosophy of Education," in *John Dewey Reconsidered*, ed. Richard Stanley Peters (London: Routledge & Kegan Paul, 2010), 65-78; Nel Noddings, *Philosophy of Education* (Boulder, CO: Westview Press, 2011); John Darling and Sven Erik Nordenbo, "Progressivism," in *The Blackwell Guide to the Philosophy of Education*, eds. Nigel Blake, Paul Smeyers, Richard Smith, and Paul Standish (Oxford, UK: Blackwell Publishing, 2003), 293; Joanna Haynes, "Experience, Education and Democracy: The Work of John Dewey," in *Philosophy and Education: An Introduction to Key Questions and Themes*, eds. Joanna Haynes, Ken Gale and Melanie Parker (New York: Routledge, 2015), 106-117.

[5] Matthew L. Davidson, "Lickona, Thomas," in *Moral Education: A Handbook*, eds. Clark F. Power, Ronald J. Nuzzi, Darcia Narvaez, Daniel K. Lapsley and Thomas C. Hunt (Westport, CT.: Praeger, 2008), 255.

Lickona is called as the "father of modern character education."[6] For this book, he received a Christopher Award for "affirming the highest values of the human spirit."[7]
In *Educating for Character* he explored twelve strategies for the comprehensive character approach, while in 1995, together with his colleagues, outlined and authored the *Eleven Principles of Effective Character Education*. These principles became a foundation for comprehensive character education in the USA. In 2005 Lickona started to work on the project regarding high school character education, *Smart & Good High Schools: Integrating Excellence & Ethics for Success in School, Work, and Beyond*. Lickona's aim was to provide a better and more adjusted character approach to the students at the high school level.[8]

4.1.2. VIRTUES *VS.* VALUES

Lickona understands character education as "the deliberate effort to teach virtue" which helps a person and society to live a flourishing life and in harmony with each other.[9] In spite of the fact that Lickona defines character education as teaching virtue(s), in most of the cases, he does not use the term virtues, but values.[10] Thus, at the beginning we want to clarify how values are understood, and in particular how Lickona interprets values.

According to the Oxford dictionary, the term value means "[t]he regard that something is held to deserve; the importance, worth, or usefulness of something." The worth can be, for instance material or monetary, or it can refer to principles of behavior and on what is judged as important in life.[11] Milton Rokeach suggests that values are "what people want or consider beneficial to their welfare, although the ultimate evidence for what a person values lies in their actions."[12] The term value is used for the first time in 14th century.[13] The origin of this word comes from Latin *valere*: "to be well, have strength."[14] As a moral term, value is used only since the 19th century. In most of the cases it referred to economics, utility: the value you pay and how much something costs.[15]

Iain T. Benson writes about the values and virtues and about the modern confusion, which occurs around these two concepts. He states that the term values becomes predominant and that

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[6] Davidson, "Lickona, Thomas," 255.
[7] Mary Peter Travis, "Interview with Thomas Lickona," *Catholic Education: A Journal of Inquiry and Practice* 4, no. 2 (2013), 259.
[8] Davidson, "Lickona, Thomas," 255.
[9] Thomas Lickona, "The Teacher's Role in Character Education," *Journal of Education* 179, no. 2 (1997), 65. character.
[10] However, occasionally he uses the term virtues as the content of good character. See Thomas Lickona, "The Content of Our Character: Ten Essential Virtues," available at http://charactereducation.info/Articles/TheContentofOurCharacter.pdf [accessed July 12 2016].
[11] English Oxford Living Dictionaries, "Value," available at https://en.oxforddictionaries.com/definition/value [accessed March 20 2016].
[12] Milton J. Rokeach, *The Nature of Human Values* (New York: The Free Press, 1973).
[13] Merriam Webster Dictionary, "Value," available at https://www.merriamwebster.com/dictionary/value [accessed March 20 2016].
[14] Merriam Webster Dictionary, "Value," available at https://www.merriamwebster.com/dictionary/value [accessed March 20 2016].
[15] Iain T. Benson, "Values and Virtues," available at http://www.catholiceducation.org/en/culture/catholic-contributions/values-and-virtues-a-modern-confusion.html [accessed March 20 2016].

it replaces virtues and objective moral principles. He claims that values belong to the sphere of one personal choice and aesthetics. Benson refers to George Grant, the Canadian philosopher, who said that "values language is an obscuring language for morality, used when the idea of purpose has been destroyed."[16] Similarly, Bruce D. Lockerbie claims that values are subjective and changing. Values differ between cultures and religions. They are dependent on one's society and its understanding of how something can be regarded as being or having value. Lockerbie argues that virtues differ from values because their source is not in society and culture. According to him, virtues derive "from the source higher than ourselves" and they are a "reflection [of] an absolute higher moral order." [17] He believes that virtues have their source in God.[18]

To put it shortly, these authors state that values are subjective and belong to one's personal preference, thus, can always change. In contrast, virtues are objectively true. However, it has to be said that character programs do not adhere strictly to the use of concepts such as virtue. Sometimes they use terms such as core values, ethical values, traits, pillars.[19] Some scholars, such as Thomas Lickona, distinguish values in themselves and claim that some are also objectively true. Concretely, he divides values into moral and nonmoral. The former involves moral obligation, while later do not. For instance, moral values are honesty, responsibility, while nonmoral are painting a picture or listening a good music. Furthermore, Lickona divides moral values into universal and nonuniversal. Universal moral values are, as the term indicates, universal, and objectively worthwhile.[20] He explains that they refer to "treating all people justly and respecting their lives, liberty, and equality."[21] Universal moral values "bind all persons everywhere because they affirm our fundamental human worth and dignity."[22] Nonuniversal moral values do not bear universal moral obligations. For example, these are obligations and duties that are related to believers of one religion but which cannot be imposed on the whole population.[23]

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[16] Benson, "Values and Virtues," available at http://www.catholiceducation.org/en/culture/catholic-contributions/values-and-virtues-a-modern-confusion.html [accessed March 20 2016].
[17] Bruce D. Lockerbie, "Values or Virtues? Difference of Character," *Vital Speeches of the Day* 65, no. 22 (1999), 700.
[18] Lockerbie, "Values or Virtues? Difference of Character," 700.
[19] Character.org, "A Framework for School Success: 11 Principles of Effective Character Education," available at http://www.character.org/uploads/PDFs/ElevenPrinciples_new2010.pdf [accessed July 12 2016].
[20] Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1992), 38.
Basic universal human values are something that belong to all humanity regardless of one's religion and culture, such as honesty, justice, respect, care, diligence. Character programs are designed not only to promote such qualities, but also to help students understand why they should follow them and why they are considered to have an intrinsic worth. See Thomas Lickona, Eric Shaps and Catherine Lewis, "Eleven Principles of Effective Character Education," in *Character and Moral Education: A Reader*, eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 31.
[21] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 38.
[22] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 38.
[23] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 39.

4.1.3. EDUCATIONAL INSTITUTIONS AND VALUES

Lickona is aware that first educators, including in the morality, are parents. They are the most important and the most responsible persons for upbringing, raising and taking care of a young person's development. Although the parents are crucial (moral) educators of their children, Lickona underlines the responsibility of the educational institutions and the necessity to collaborate with parents in the moral and virtuous formation of students.[24]

Lickona argues that schools should promote those values which are objective worthwhile and universal in the pluralistic society.[25] Teachers and children ought to understand the nature of values, why they are good and vital, and how a moral agent can act upon them. Some of them are "respect, responsibility, honesty, fairness, tolerance, prudence, self-discipline, helpfulness, compassion, cooperation, courage, and a host of democratic values."[26] In this regard, Lickona questions: "How deeply do we hold the values we say we hold?"[27] He notes that moral ideals do not have a power if they are not a constructive parts of our moral self. A person behaves differently if values are essential to his or her identity.[28]

The most crucial values, according to Lickona, are respect and responsibility. He defines respect as "showing regard for the worth of someone or something" and responsibility as "orienting toward others, paying attention to them, actively responding to their needs."[29] Respect and responsibility must make "the public school's moral agenda" since in his belief they "constitute the core of a universal, public morality."[30] Respect and responsibility are crucial for: "healthy personal development, caring interpersonal relationships, a humane and democratic society, a just and peaceful world."[31] Lickona argues that it is obligation of schools to teach those values and that without them it is not possible to become an ethically literate person.

Lickona discusses that today society youth faces many dangers which have been unknown to the previous generations. One of the cause is an increasing (negative) influence of media. As one study reports, children are engaged only 38.5 minutes per week in serious conversation with their parents, which is 33.4 hours per year. In contrast, they watch television 1500 hours a year.[32] Lickona refers to James Stenson who writes that children and young people have greater level of prosperity than previous generations, though, they are not happier. Both authors note that young people become more self-centered, undisciplined and attracted to the bodily and material pleasures,[33] such as sex, drugs, alcohol and to the values that mass media and consumer culture foster.

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[24] Lickona, "The Teacher's Role in Character Education," 65.
[25] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 30-35.
[26] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 37-38.
[27] Lickona and Ryan, "Character Development: The Challenge and the Model," 19.
[28] Lickona and Ryan, "Character Development: The Challenge and the Model," 19.
[29] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 43-45.
[30] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 43.
[31] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 43.
[32] Character Education Partnership, "Character Education," available at http://www.characterfirst.com/assets/B13.charactered.pdf. [accessed July 16 2016].
[33] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 50.

In Lickona's view the society in general lacks people of strong character. For him it is required an intentional work on character formation.[34]
This brings us to the next subject which discusses how he understands the concept of character.

4.1.4. LICKONA'S UNDERSTANDING OF CHARACTER

Lickona describes character as a three-dimensional concept which involves moral knowing, moral feeling and moral behavior.

> Good character consists of knowing the good, desiring the good, and doing the good-habits of the mind, habits of the heart, and habits of action. All three are necessary for leading a moral life; all three make up moral maturity.[35]

We will examine what the underlying concepts of them are and how formation of each one of them is essential in the character education.

The first aspect is moral knowing. Lickona enumerates six qualities:
i) Moral awareness.
It enables an individual to recognize that a certain situation requires moral judgment. If a person is not able to be morally aware, he or she is, to a certain extent, morally blind.
ii) Knowing moral values.
Without knowing moral values one cannot be good nor to do what is good. It is something like "ethical literacy." It helps a person not only to know what moral value is, but also how to put it in action.
iii) Perspective taking.
It is similar to moral imagination - it enables an individual to see a situation from a perspective of another person, especially those persons that are different from him or her.
iv) Moral reasoning.

Lickona addresses the topics such as abortion and abstinence-based sex education for which he was attacked as being controversial and religiously inspired. In his view, these issues have a serious impact on the society, and especially on the youth. He emphasizes that it is necessary to reason and discuss on them in character education programs. When asked about virtue chastity, Lickona believes that it can be regarded as both secular and religious virtue. He aims to explain young people why it make sense "to save the ultimate intimacy for the ultimate commitment." Lickona states that it is destructive for a society when it loses chastity which opens a door for various moral problems. See Davidson, "Lickona, Thomas," 255, and Travis, "Interview with Thomas Lickona," 271.

[34] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 50.

[35] Thomas Lickona, "What is Good Character?" *Reclaiming Children and Youth* 9, no. 4 (2001), 240.
In order to explain how all three aspects of character (moral knowing, moral feeling and moral behavior) can be observed, Lickona mentions the case of the nineteen year old boy who found a job as an assistant piano and organs tuner. The boy liked that job and was well paid. He worked in the big city where many churches with organs were and which needed their service. After a few weeks later, a boy found out that his boss is not doing his job honestly. He was lying to the church clerks that organs need to be tuned several times per year. That was not accurate and while boss pretended to adjust organs, he actually did not do any service. The boy was upset with this finding and told his father that he cannot work for his boss anymore. He quit the job and advised a priest to take another person for the work. His father was proud of him, since while receiving a good salary, did not want to continue to work for his lying boss and be engaged in dishonest practices. The boy demonstrated all aspects of character: moral judgement, moral feeling and moral doing. According to Lickona, for successful and integral character formation it is vital education of all three aspects of character. See Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 51-52.

It helps a person to realize moral issues, such as why to be a moral person, why it is important to speak truth, what it means to live good life? An important role is given to the exercise of ethical dilemmas.

v) Decision making.

In the process of decision making people may differ - some need more time and more additional information. It is vital to make moral decisions in a systematic and reflective way, to know what are possible options and the consequences of a certain decision.

vi) Self-knowledge.

It is an ability which enables a person to reflect over one's behavior, both good and shortcomings, and to evaluate what a person needs to do or change to make a progress in character.[36]

A second aspect of character is moral feeling, the emotional part of character for which Lickona states that it was neglected within moral education. Knowing the good is not always enough. A person has to cultivate his or her moral feelings. As Lickona argues "moral education that is merely intellectual - education that touches the mind, but not the heart – misses a crucial part of character."[37] This part of character involves the following qualities:

i) Conscience.

It ensures a sense for moral obligation and the capacity for constructive guilt.

ii) Self-respect.

Provides a person with the awareness of one's worth and dignity. When we respect ourselves, we will not abuse our bodies, nor will we allow someone to behave in a destructive and abusive way toward us.

iii) Empathy.

Helps a moral agent to feel others feeling, or the inner world of another person. Educators need to educate "a generalized empathy," not only for those who are close to us, but for all people due to our human nature.

iv) Loving the good.

It means to know the intrinsic value of good and to be attracted and inspired by it. It gives important place to the "morality of desire," and not only to the morality of duty.

v) Self-control.

It helps a moral agent to remain ethical even when his or her lower desires want to dominate.

vi) Humility.

It is a marginalized quality, although, it is an important, since it motivates an individual to correct his or her shortcomings and take responsibility for his or her actions.[38]

Finally, the third aspect of character, moral action, is an actual realization of knowing and desiring the good. Virtue must be practiced, since merely knowing will not make a person virtuous. Lickona argues that comprehensive character education should provide to their

[36] Lickona, "What is Good Character?" 242-245.
[37] Lickona, "What is Good Character?" 248.
[38] Lickona, "What is Good Character?" 245-248.

students opportunities where they can put their knowledge about virtues into practice.[39] It consists of three qualities: competence, will and habit.

i) Competence.
It enables a person to make effective moral action.
ii) Will.
It provides a person with energy to do the right thing, although it may not be pleasant and an individual has to resist various temptations.
iii) Habit.
Students need many opportunities where they can cultivate and exercise good habits. They will become able to do good by the force of habit and will not feel overly tempted to do the opposite action.[40]

Lickona is aware that three aspects of moral agency: judgement, affect and action are not always in harmony or that they work together. For example, an individual may reason that he or she needs to help more frequently an old lady in his or her neighborhood, but will do nothing concretely about it, or a person may feel bad for saying something wrong to his or her colleague, but is too proud to apologize.[41]

4.1.5. THE FORMATION OF CHARACTER WITHIN EDUCATIONAL INSTITUTIONS

Lickona claims that educators need to know what good character is, so that schools can have a clear understanding concerning the goals of character education. He is concerned that character education can be "trivialized - reduced to trappings, rather than transformative change."[42] One cannot effectively do character education if the school culture is not transformed.
Lickona takes seriously the role of educational institutions for the moral growth of students. He argues that the whole educational environment has to be designed to support the moral growth and to place a strong focus on the formation of character qualities.

In his view educational institutions cannot escape their moral role. They inevitability communicate moral messages, whether good or bad. Therefore, he raises the question: "how can we make all parts of school life work together for the moral growth of our children?"[43] In this task Lickona includes not only educators and students, but administrators, secretaries, playground and classroom assistants, bus drivers – everybody who participates in character education. Through their role modeling and through positive interactions, they can as a collective pursue and demonstrate a "culture of character."[44]
In order to assess their progress, school staff has to address the following questions:

[39] Lickona and Ryan, "Character Development: The Challenge and the Model," 20.
[40] Lickona, "What is Good Character?" 248-249.
[41] Lickona and Ryan, "Character Development: The Challenge and the Model," 20-21.
[42] Travis, "Interview with Thomas Lickona," 263.
[43] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 63-70.
[44] Lickona, Shaps and Lewis, "Eleven Principles of Effective Character Education," 33-34.

> What character building experiences is the school already providing for its students? How effective and comprehensive are these? What negative moral behaviors is the school currently failing to address? What school practices are at odds with its professed core values and desire to develop a school of character?[45]

Lickona states that almost everything that happens in school has an impact on student's character. Thus, it is fundamental to develop proactive approach for character formation. A comprehensive approach to character education has to foster cognitive, emotional and behavioral aspects of character. The holistic approach seeks to develop thinking, feeling and doing.[46] Students should be given opportunities to study, reflect and discuss on virtues, to analyze various behavioral models, to exercise ethical decisions and to solve the conflicts. Moreover, the comprehensive approach should encourage students to nourish caring relationships, to form diligent working habits, to be engaged in the community service and to be inspired with the examples of admirable characters. It should also motivate students to reflect over the questions of what makes a good life and what kind of experiences are worthy to pursue.[47]

Finally, Lickona does not undermine one's deliberate effort which is necessary in order to construct good character. Lickona draws attention on self-awareness, intention, effort at improvement, evaluation of progress and frequently struggle.[48] As he remarks:

> We don't become wiser, more patient, more self-disciplined, more truthful, more courageous, more forgiving, and more humble persons automatically. We do so by deliberately striving to be that kind of person.[49]

4.1.5.1. Twelve Strategies for the Integral Formation of Character

Lickona outlines twelve strategies which he finds as an essential to foster the integral formation of character.

First, he begins with teachers who should be caregivers, models and ethical mentors. They should approach their students in a loving and respectful way. Many of teachers believe that they are educators not only to teach a particular subject, but because they want to bring positive difference to the student's life.[50] Educators need to foster a community in the classroom where students would feel valued and where they will care about each other. Lickona quotes one teacher who states in this regard:

> I have come to a frightening conclusion that I am the decisive element in the classroom…As a teacher, I possess tremendous power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humor, hurt or heal. In all situations,

[45] Lickona, Shaps and Lewis, "Eleven Principles of Effective Character Education," 33-34.
[46] Lickona, Shaps and Lewis, "Eleven Principles of Effective Character Education."
[47] Lickona, Shaps and Lewis, "Eleven Principles of Effective Character Education," 31.
[48] Thomas Lickona, *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues: Help Kids (and Adults) Take Responsibility for Building Their Own Character* (New York: Touchstone, 2004), 1.
[49] Lickona, *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues: Help Kids (and Adults) Take Responsibility for Building Their Own Character*, 1.
[50] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 71.

> it is my response that decides whether a crisis will be escalated or de-escalated, and a child humanized or dehumanized.[51]

Lickona notes that children and young people need warm and supportive relationships for their positive development. When they feel respected, secure and have open relationship with their teachers, they are also more respectful and receptive toward teachers and their subjects.[52] As Lickona suggests:

> Try to establish a personal relationship with every student, especially those in trouble. There is no greater motivation for students than thinking that at least one adult at the school knows them well and cares about what happens to them.[53]

Second, students need for their moral growth a supportive and moral community in their classrooms. In order to create a moral community, several crucial steps are required: helping students get to know each other, foster respect and care for others and behave as the responsible member of the group. Lickona employs Michael Walzer's suggestion that we need to develop "communities of character."[54] In such a community a person wants to give a self and commit a self for the benefit of a community and not to take into account only one's individual interests.[55]

Third, Lickona argues that in a classroom there should be clear discipline rules and respect for others. Students can be involved in setting classroom rules that serve the good of the classroom. Educators should teach students about respect and hold them responsible for their conduct. Students need to be aware of the consequences for wrongdoing. Teachers are encouraged to demonstrate caring attitude in order to find out what the root cause for a problematic behavior of some students is. They should help students to find a solution and motivate them to become respectful and successful. Lickona claims that having authority does not equal to being authoritarian. An educator accomplishes the best result when he or she demonstrates not only authority, but also love and care.[56]

Fourth, the classroom should be a place of democracy where students have an opportunity to share responsibility and make decisions.[57] Class meetings are special opportunities for students and teachers to meet together, discuss various issues and make decisions regarding their classroom community. Lickona states that students should feel that their ideas are valued and that they contribute to the moral community. Sharing responsibility and decision making is also a helpful strategy to become later an active citizen in the society. Lickona refers to John Dewey who wrote about the significance of a democratic participation:

> It is a way of life. Its foundation is faith in human intelligence…faith that each individual has something to contribute, whose values can be assessed only as it enters into the pooled intelligence constituted by the contribution of all.[58]

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[51] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 71.
[52] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 90-91.
[53] Travis, "Interview with Thomas Lickona," 263.
[54] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 107.
[55] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 107.
[56] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 110-112.
[57] Lickona, "Character Education: Seven Crucial Issues," 80.
[58] John Dewey, *Problems of Men* (New York: Greenwood Press, 1968), 59-60, quote in Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 139.

Fifth, the teacher should have many possibilities to teach character not only through the classroom community, but also through the curriculum. The curriculum becomes as moral educator in the promotion of values and ethical awareness. Lickona notes that every subject can teach students about certain ethical issues and values.[59] He underlines that curriculum is a good standpoint to teach about values, to enter into moral discussions and to encourage thoughtful student responses.

Sixth, educators are advised to support cooperative learning and develop the quality of perspective taking among students. Lickona refers to the words of Ashley Montagu who said that "Cooperation, not conflict, has been the most valuable form of behavior for humans taken at any stage of their evolutionary history."[60] Cooperation is highly valued within character program. It is a subject of great interest within education in general. Research reports that cooperative learning has many positive aspects. For instance, students learn about goodness of helping others, it builds the community in which students can easily feel as members, it teaches basic life skills (e.g. to listen and communicate effectively, problem solving), it improves academic achievement and self-esteem.[61] Moreover, cooperative learning is a useful strategy against the negative side of competition. As Lickona points out:

> Currently it's competition, not cooperation that dominates our national character. We know all too well the destructive effects of unrestrained competition: In the economic arena, the dog-eat-dog pursuit of success leads businesses to do anything – never mind the effects in people – to maximize profits. In the personal realm, many people have sacrificed their marriages, family life, and ultimately their own happiness in the all-consuming competitive drive for individual success.[62]

Seventh, teachers should motivate students to work hard and to aim toward excellence. Lickona calls this development of the "conscience of craft."[63] Many teachers complain about the decline of working habits and motivation for studying. Lickona points out that work has moral importance and that through the work an individual contributes to the community, whether positive or negative. If a person works well, everyone benefits from it, while in contrast, if a person is not committed, he or she has a negative impact on others. Lickona observes that the concept of work, as contributing to the well-being of other people, is lost. Work becomes "privatized," something what one does for him or herself. When work is considered as private, accountability decreases and it is easier to do poor-quality work.[64]

Educational institutions can facilitate young people to form those character qualities which are important for doing work well. First of all, students need to have awareness that work has moral implications and contributes to character development. A school has to commit itself to do job not only good, but excellent, resist the environment of mediocrity and foster the capacity for

[59] As a popular program he mentions Philosophy for Children that through philosophical reasoning fosters ethical thinking of children and young people. Through various materials, students are challenged to think about ethical matters, such as: "Can we both love animals and eat them? In judging lying and stealing, is it appropriate to take circumstances into account?" See Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 162-183.
[60] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 185.
[61] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 186-187.
[62] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 188.
[63] Lickona, "Character Education: Seven Crucial Issues," 81.
[64] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 208-211.

hard work. Lickona believes that it is fundamental to develop the sense that work affects the lives of others and the culture of excellence. In such a culture high expectations are important as well as teachers who are supportive in helping their students to achieve high standards.[65]

Eight requirement is an exercise of moral reflection. It refers to a person's ability to be morally aware, to know what is objectively worthy, to take the perspective of others, to be able to ethically reason and to make moral judgment. In order to advance ethical reasoning, educators can use literature, research, discussions, debates and essay writings.[66] Lickona is against moral relativism where moral judgements are considered to be a matter of personal opinion and preference:

> Such thinking fails to grasp a fundamental moral truth. There are rationally grounded, nonrelative, objectively worthwhile moral values: respect for human life, liberty, the inherent value of every individual person, and the consequent responsibility to care for each other and carry out our basic obligations.[67]

Lickona argues that the educator's role is to be clear about the elementary morality which is more than one's subjective preference. Ethical reasoning should advance student's judgment to recognize what has greater worth and value.[68]

Ninth, Lickona states that every character program should include conflict resolution which helps students to solve the conflicts in the best possible way.[69] Students are taught how to develop conflict-avoidance and conflict-resolution skills. Children and young people learn how to communicate and listen, how to deal with the emotions and find creative ways to resolve conflicts. The goal is to teach students to solve conflicts in a constructive way.[70]

Tenth, the comprehensive character program should not forget the importance of care and service learning.[71] Lickona believes that students need to be informed about people who take effective actions in order to alleviate suffering in their own communities and around the globe.[72] Lickona suggests that just one compassionate person can inspire hundreds of others who want

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[65] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 212-216. Lickona also states that the ability to delay gratification is an important quality necessary in order to meet academic and professional goals which require focus, concentration, diligence and sacrifice. If a young person always get what he or she wants whenever he or she wants it, he or she may have trouble with long-term goals and when things become tough.

[66] Lickona, "Character Education: Seven Crucial Issues," 81.

[67] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 230.

[68] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 231.

[69] Lickona, "Character Education: Seven Crucial Issues," 81.

[70] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 287-289.

[71] Lickona, "Character Education: Seven Crucial Issues," 81.

[72] Lickona enumerates several organizations that are committed to improving lives those who are in need and disadvantaged. For instance, international organization Oxfam America's work is focused on a disaster relief and on the reducing poverty and hunger. One of the ways students get involved is through participation in an annual Fast for a World Harvest Day. Students fast the whole day or one part of the day and with the saved money they contribute to the work of that organization. Another example is Giraffe project which refers to the "people who stick their necks out for the common good" and who are "ordinary people acting with extraordinary compassion and courage." See Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 304-309.

to follow his or her example of compassion.[73] Lickona states that students need inspiring people and positive role models who demonstrate that the change is possible:

> All of these are means of bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it.[74]

In order to teach students about care it is not sufficient to simply deliver knowledge about certain issue. Students need to gain experience of care: "To learn to care, they need to perform caring actions."[75]

Besides caring, Lickona points out to justice and to the difference between an act of mercy and an act of justice. As he explains: "Bringing food to the poor at Christmas is a work of mercy; trying to change the social conditions that trap people in poverty is an act of justice."[76]

In Lickona's approach, students should be provided with opportunities to participate in a community service. Preferably, such service should be implemented within the academic curriculum. Through such initiatives student can experience not only what does it mean to care for somebody, but also to exercise social justice and the politics of change.[77] As he illustrates,

> Teaching students to be caring, public-spirited citizens – in their school, community, nation, and the world – is one of the most promising antidotes to the selfish individualism that afflicts our culture. (…) It teaches young people to see themselves as capable of goodness. It teaches them to feel membership in a single human family. It teaches them to pay attention to the social conditions that bring about suffering and to use the political system to create a more just society and world. And it teaches them the truth of Edmund Burke's famous statement some two centuries ago: "The only thing necessary for the triumph of evil is for good people to do nothing.[78]

Eleventh, for integral character formation it is essential to create a positive moral environment in schools, not just among students, but also among adults.[79] It is not possible to seriously implement any character program, if a school is not a moral institution. The ethos of school encourages or discourages the moral growth of students by consistent effort (or by lack of effort) to foster values. Certain strategies exist for creating a positive moral culture in the school. Crucial role belongs to the principal's moral and academic leadership, to effective schoolwide discipline and to schoolwide sense of community.[80] In this regard, Lickona quotes one principal who claims:

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[73] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 311-312.
Good Samaritans are evident among young people who manifest their compassion and care in a selfless way. Lickona mentions a good example - Justin Lebo, who since the age of ten has spent all his finances and devoted a lot of his free time to repair more than fifty bikes for orphans in his community. Another example is a young boy Trevor Ferrell who, after watching news about homeless people in Philadelphia, decided together with his family to deliver blankets and meals and, later, to open a shelter for them. More than 850 volunteers got involved in Trevor's project for homeless people in Philadelphia. By the age of fifteen he addressed the United Nations and met with George Bush and Mother Theresa to discuss this issue.
[74] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 311.
[75] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 312.
[76] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 320.
[77] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 319-320.
[78] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 322.
[79] Lickona, "Character Education: Seven Crucial Issues," 81.
[80] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 327.

> Our philosophy is that we do everything we can do while we've got a kid. When he walks through that door, we're responsible for the quality of his experience. We may not be able to control his environment elsewhere, but we can control the environment here.[81]

Lickona comments how it is not unusual that educational institutions do not dedicate time for moral matters due to academic pressures which tend to neglect social and moral development. Frequently, high emphasis is placed on test scores as a main criteria of success. Lickona notes how this "push for greater academic rigor has in many schools resulted in a hurry-up, pressure-cooker atmosphere."[82] Time for reflection and thinking is minimal which, ultimately, does not serve the students' best interests. Lickona argues that educational institutions need to make character formation an educational priority.[83]

Twelfth, the involvement of the broader community in character education, primarily parents and others, is supported.[84] Lickona is aware that successful character education is a project in which many forces collaborate: parents, schools and communities all together. Unfortunately, parents do not always take responsible the role of being moral educators to their children. In order to support families, Lickona proposes a national campaign which stresses the important role of parents and their influence on children's moral development, happiness and character. Lickona suggests that media can send messages about the responsibilities of parenting. A government should be also involved in providing support to the families and be "a part of solution instead of part of the problem."[85]

Moreover, schools can offer a course to high school students about the responsibilities of parenting and those who are parents parenting education. Schools should also effectively communicate with families via newsletters, emails and the school website. They should involve parents in character education committee and in decision making.[86]

Finally, Lickona suggests that educational institutions need to regularly evaluate the school climate, the role of staff members as character educators and the extent of student's performance of good character. This is done through various assessment data, such as academic scores, surveys, interviews and data on student's various character-related behaviors (e.g. attendance, service hours, cheating and vandalism).[87]

4.1.6. CRITICISM OF LICKONA'S CHARACTER EDUCATION

Lickona is one of the most prominent contemporary character educators and his book *Educating for Character* is considered as one of the most influential books. Lickona gives to values a central place in education and reminds that the goal of education is not only to become intellectual but also a morally good person.

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[81] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 327.
[82] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 344.
[83] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 344-347.
[84] Lickona, "Character Education: Seven Crucial Issues," 81.
[85] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 395-397.
[86] Lickona, Shaps and Lewis, "Eleven Principles of Effective Character Education," 34.
[87] Lickona, Shaps and Lewis, "Eleven Principles of Effective Character Education," 35.

Educational policies in the contemporary society place a profound emphasis on achievement, performance, skills and standards. In contrast, Lickona stresses ethics, character and values as essential for the integral formation of youth.[88] As Mark B. Tappan writes: "Our obsession with these academic issues has overshadowed the need to think hard about issues of moral education."[89] Lickona's work draws attention to the matters of moral education as something that should be an educational priority alongside academic performance. He views a school and other educational institutions as places which have a great potential to contribute to the formation of student's character. Michal Josephson agrees that Lickona's work is important "for revitalizing education's role as a developer of character," and "provides a solid means of accomplishing the task."[90]

Lickona offers numerous practical suggestions how to implement character education and how to deal with many daily challenges which teachers face. He shows great appreciation for teachers and their work, successes and struggles they experience with character education.[91] In this regard, Sidney Callahan comments how Lickona "has achieved the rare feat of combining good scholarship with helpful, practical applications."[92]

Some scholars have questioned whether character education works and whether it really contributes to the development of student's character. Marvin W. Berkowitz, a well-known American character educator, states that good character education does work. Character education has to be comprehensive and well implemented. Research demonstrates that effective character education is related to worthwhile outcomes:

> Character education has been demonstrated to be associated with academic motivation and aspirations, academic achievement, prosocial behavior, bonding to school, prosocial and democratic values, conflict-resolution skills, moral-reasoning maturity, responsibility, respect, self-efficacy, self-control, self-esteem, social skills, and trust in and respect for teachers. Furthermore, effective character education has been demonstrated to reduce absenteeism, discipline referrals, pregnancy, school failure, suspensions, school anxiety, and substance use.[93]

Berkowitz has investigated which character education practices are actually effective and the obtained results showed that the following practices have a positive impact:

> Peer interactive strategies, cooperative learning, moral dilemma discussion, service to others, developmental discipline, role-modeling and mentoring, nurturance, trust and trustworthiness, high expectations, school-wide character focus, family/community involvement, pedagogy of empowerment, teaching about character, teaching social-emotional competencies, induction, professional development.[94]

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[88] Mark B. Tappan, "Book Review: Educating for Character: How Our Schools Can Teach Respect and Responsibility," *Journal of Teacher Education* 43, no. 5 (1992), 387.

[89] Tappan, "Book Review: Educating for Character: How Our Schools Can Teach Respect and Responsibility," 387.

[90] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, ii.

[91] Tappan, "Book Review: Educating for Character: How Our Schools Can Teach Respect and Responsibility," 387.

[92] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, ii.

[93] Marvin W. Berkowitz and Melinda C. Bier, "Research-Based Character Education," *Annals of the American Academy of Political and Social Science* 591 (2004), 75.

[94] Berkowitz, "What Works in Values Education," 155.

Berkowitz specifies fifteen strategies, which are confirmed by research, as contributing to the development of character.[95] From the above mentioned list, it can be grasped that Lickona has implemented most of them in his character education program. Marvin W. Berkowitz credits Lickona for belonging to the newer generation of character educators who argues for an integrated and comprehensive view of a moral person. Seen through that lens, a character education program promotes different dimensions of a human person: cognition, attitudes, emotions and behavior.[96]

Inasmuch as Lickona is a widely influential author, especially in the USA, Lickona did not escape concerns and negative criticisms of certain scholars. For instance, Tappan gives credit to Lickona's work, but also writes that his approach to character education is "traditional and quite conservative."[97] Tappan states that we live in the Western society which is pluralistic and multicultural, with many different beliefs, values and views on how to lead a good life. According to him, it seems as Lickona did not succeed to take this diversity sufficiently into account. Lickona stresses respect and responsibility as two most basic and universal values. Tappan views that as close to indoctrination where certain values and rules of conduct are transmitted. In contrast to traditional character approach (Edward Wynne) which lacks serious and critical reflection of values, Lickona's approach is more complex and multidimensional. However, it lacks a serious reflection of moral vision that Lickona suggests and lived moral experiences of students. In Tappan's words, Lickona's work is primarily teacher-centered and not student-centered, missing students' voices and their understanding of moral issues.[98] Moreover, Lickona's work lacks deeper examination of the dynamics between teacher and students (especially in the diverse environment) and how these dynamics may foster moral formation.[99] According to Tappan, Lickona's character education program did not acknowledge the diversity of the moral world (which is evident also within schools) and the complexities of moral experiences.[100] He concludes that:

> Lickona's approach, in the end, strikes me as too simple and too straightforward (…) The answers are not that simple, and the solutions never that straightforward (…) The risk, as I see it, of relying exclusively on Lickona is that, because he appears to have all the answers, preservice teachers may come to believe that they do not have to do any of the hard work but can simple and uncritically follow his lead. This is a dangerous attitude, especially in this day and age, for, as Greene suggests, teachers, like students, who do only what they are told are not living moral lives.[101]

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[95] Berkowitz, "What Works in Values Education," 153–158.
[96] Marvin W. Berkowitz. "Character Education as Prevention," available at http://pages.stolaf.edu/psych-391-fall13/files/2013/09/BerkowitzCharacterPrevention.pdf [accessed July 12 2016].
[97] Tappan, "Book Review: Educating for Character: How Our Schools Can Teach Respect and Responsibility," 388.
[98] Tappan, "Book Review: Educating for Character: How Our Schools Can Teach Respect and Responsibility," 388-389.
[99] Tappan, "Book Review: Educating for Character: How Our Schools Can Teach Respect and Responsibility," 388-389.
[100] Tappan, "Book Review: Educating for Character: How Our Schools Can Teach Respect and Responsibility," 388-389.
[101] Tappan, "Book Review: Educating for Character: How Our Schools Can Teach Respect and Responsibility," 388-389.

Similar to Tappan, Colin Wringe appreciates Lickona's ability to incorporate in his work practical perspective, however, he accuses his character approach for being too simplistic and of leading to indoctrination.[102] Wringe comments,

> Despite the many elements of humane educational practice present in Lickona's work, one cannot but feel some anxiety, here as with other character educators, at his simplification of moral education and its goals, to the point where it becomes an intellectually comfortable transmission of the norms of socially acceptable and socially useful behavior.[103]

Wringe credits Lickona for adjusting character education program to elementary and high school students and for taking into account students' different abilities and capacities. He notes that Lickona avoids any relativism - where students could get impression that morality is just a matter of personal preference. However, Wringe argues that Lickona's approach to character education is lacking a critical aspect:

> Nevertheless, the bland absence of any critical element, and the clear intention that values and behaviors offered should form a part of pupils' permanent repertoire, would appear to place the practice of character education on the edge of indoctrination. It is, after all, the mark of education in morality as in any other field that learners should be left with a measure of uncertainty and angst about the adequacies of received opinion.[104]

Noddings states that a major positive side of character approach is that it is not exclusively restricted to duties and obligations but is already concerned with the development of virtuous character and questions about how to live a good life. However, she argues that character educators do not take seriously enough one of the most important questions, that is: Can virtue be taught? And if yes, how it is acquired?[105] She is cautious with inculcating virtues directly as one would teach historical or mathematical facts. Noddings is also concerned about certain elements of indoctrination, which cannot be regarded as an appropriate form of education.[106] In her belief, character education is more suitable for young children than for adolescents.[107]

Furthermore, Noddings remarks that the definition and description of virtues is "somewhat simplistic," and does not take sufficiently an account of context. For instance, honesty is a virtue, although, there would be times when many people would opt to follow compassion instead of honesty. A moral agent has to choose sometimes between few virtues and struggle with ambiguity. She argues that the context should not be excluded during moral evaluation. Noddings is also concerned about the way how character education program describes what virtue involves. She comments Lickona's understanding of teacher responsibility, which he interpreters as: "high learning time; regular, monitored homework; frequent monitoring of students' progress in learning."[108] Noddings questions if Lickona's recommendations are really related to responsibility or respect: "In pressing such questions, we are trying to find out just how a given writer arrives at his or her interpretation of a particular virtue."[109]

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[102] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 71.
[103] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 71.
[104] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 71.
[105] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 3.
[106] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 3-4.
[107] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 6.
[108] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 6.
[109] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 6.

Next, she criticizes contemporary character educators for inclusion only standard moral virtues. Noddings, as care ethicist, finds that ignorance of "pleasing personality traits, admirable intellectual traits, and even attractive physical qualities (where these can be controlled by the agent) represents a shortcoming in character education as moral education."[110] In her opinion, all of these qualities are vital for healthy relations and must not be neglected. She draws attention that in order to be good, educators need to establish such conditions which will promote goodness among students.

Noddings states that character educators have high probability to be considered as "proponents of a particular moral ideology."[111] She questions their moral recommendations as universally valid for everyone and the view of morality as a community dependent. That can easily lead to the belief that all others are wrong.[112]

Narvaez also has concerns about Lickona's emphasis on a certain selection of core values which makes him "to fall into a 'bag of virtues' approach." She states that his aim is to offer a more complex understanding of character by portraying the three aspects of moral agency (knowing, feeling and doing). However, she adds that this splitting of moral functioning does not have the basis in psychological science.[113] Narvaez also states that Lickona's approach to character education neglects a systematic pedagogy.[114]

Purpel criticizes Lickona for "absence of structural criticism," and for equaling moral decline with individual behavior. He argues that Lickona (but also other character educators) undermine other important elements which belong to the moral decline. These are for instance,

> the harshness and cruelty of an increasingly unbridled free market economy, of growing economic inequality, of the systematic nature of poverty, of the enormous disparity in the quality of medical care, of ecological devastation, of the ever-increasing desperation of have-not nations, or of the continuing dangers of international conflicts.[115]

Purpel notices that the moral decline is described in psychological terms, while social reality is neglected. He writes that better strategy would be to consider and to accept "a dynamic dialect between the social and the individual."[116] The interaction between individual responsibility and individual rights and social reality and social responsibility should be sufficiently acknowledged.[117]

Similarly, Kohn strongly criticizes the character approach for emphasizing that character is the one that needs to be improved, while the problem may be in the structure which needs to be

[110] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 6.
[111] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 6.
[112] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 6.
[113] Narvaez, "Integrative Ethical Education," 8.
[114] Narvaez, "Integrative Ethical Education," 8.
[115] Purpel, "The Politics of Character Education," 49-50.
[116] Purpel, "The Politics of Character Education," 50.
[117] Purpel, "The Politics of Character Education," 50.

changed. He is against a "fix-the kid approach and for the transformation of structures, including educational one.[118]

Suzanne S. Hudd, writes that we cannot diminish the issue of character within educational institutions. She is concerned about something else - how character education programs are implemented and how their effectiveness is measured:

> Increasing pressure to fit character education into the national standard movement in education and to employ and fund only "effective techniques" possess a great risk because it ignores the complexity of character development and the importance of acknowledging and working within situational constraints and cultural complexities that naturally affect the process of character development.[119]

Hudd argues that character education programs are being presented through a 'McDonaldization' model which leads us to so called "era of 'McMorals'.[120] She explains that "fast food principles of efficiency, calculability, predictability, and control" become cultural values and influence even our understanding of character education programs. When above mentioned values lead the development of character, this becomes "a dangerous undertaking."[121] That type of character education can be perceived as a commodity, and not something that became a part of students' identity and who they are. Character is reduced to "a set of limited principles or values that can be modeled and taught through classroom exercises and procedures."[122] Hudd is concerned about emphasizing the quantitative results and questions how character education programs are evaluated. Does it mean if a student behaves well in the school will also well in the world? Are long-term and fundamental changes in character taken into account? Are educators considered responsible for the "character performance" of their students?[123] Hudd writes,

> The contemporary shift to school-based moral education, coupled with the ongoing emphasis on standards and assessment in our national educational policy has created a ripe set of circumstances for the evolution of "McMorals:"character development that is guided by the principles of efficiency, predictability, calculability and control. The extent to which this system will simultaneously foster critical thinking skills that form the basis for complex moral reasoning remains unclear.[124]

For Hudd it seems that character education program is used by policy makers rather to improve social order and to rationalize and quantify character formation than to provide truly comprehensive development of character. What we lack is the full analysis of effects of character education.[125]

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[118] Kohn, "How Not to Teach Values: A Critical Look at Character Education," 437.
[119] Suzanne S. Hudd, "Character Education in Contemporary America," in *Character and Moral Education: A Reader*, eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 79.
[120] Hudd, "Character Education in Contemporary America," 79.
[121] Hudd, "Character Education in Contemporary America," 79-80.
[122] Hudd, "Character Education in Contemporary America," 83.
[123] Hudd, "Character Education in Contemporary America," 85-86.
[124] Hudd, "Character Education in Contemporary America," 85-86.
[125] Hudd, "Character Education in Contemporary America," 85-86.

Finally, some criticism emerges from students themselves. Although there are many studies and research on character education, it is quite rare to find studies which explore perception of character education from the side of students. Michael H. Romanowski has conducted research in order to find out: what students think about the implementation of character education program in their school? He interviewed 144 students in one high school in the USA (Nortwest Ohio) who offer to their students character education. The emphasis is placed on developing three aspects of moral agency (knowing, desiring and doing right) and on the service. Through nine months of the program they taught "respect, responsibility, citizenship, service, sensitivity, honesty, self-discipline, work ethic and justice."[126] The final goal is to improve academic performance, create a civil school environment and to promote a community service.

Romanowski reports the following findings: students in general understood the purpose of character education programs ("to make us better people"). They believed that character education is an important issue for schools and for the society. However, they expressed certain concerns. For instance, they questioned whether values can be effectively taught? They also questioned the pedagogy that stands behind methods of character education program. Concretely, some students felt as they are taught as they are kids. They noted that character education programs are more suitable for elementary schools, than for high schools. As one student said, "By high school we already have our minds made up on what we are going to be like regardless of what teachers say."[127] One other student commented, "Everyone knows what honesty is it is; just that many don't want to be honest. We know what is right and wrong we just don't do it…it is too late to teach these (character traits)."[128]

Students were not really content with the teaching strategies: there was not enough room for discussion and it seemed as there is only one best solution for an ethical dilemma. They found that the topics are not relevant to their lives. They also doubted about the use of posters in classroom walls and hallways as an effective strategy for character development. Romanowski observed that students had resistance toward character education. That resistance was manifested not toward the specific character traits, but:

> on their belief that the already knew the character traits, on the simplistic strategies used to teach character education, and on their judgement that the traits were being 'forced' or 'jammed down their throats.'[129]

When students were asked how to improve the quality and effectiveness of character education program they gave certain suggestions. First, they state that the curriculum of character education programs should be interesting and relevant to their lives and well implemented

[126] Michael H. Romanowski, "Through the Eyes of Students: High School Students' Perspectives on Character Education," in *Character and Moral Education: A Reader*, eds. Joseph L. DeVitis and Tianlong Yu (New York: Peter Lang, 2011), 118.
[127] Romanowski, "Through the Eyes of Students: High School Students' Perspectives on Character Education," 118-119.
[128] Romanowski, "Through the Eyes of Students: High School Students' Perspectives on Character Education," 118-119.
[129] Romanowski, "Through the Eyes of Students: High School Students' Perspectives on Character Education," 123.

within the general school curriculum. Next, students wanted more relevant class discussion. They found useful idea to invite interesting guest speakers who discuss the real life experiences. Lastly, students believed that popular culture can be a good source for character education. For instance, some explored Disney film *Mulan* in order to analyze the issue of citizenship and the gender roles. Some other examined *The Simpsons*, one of the main character Bart and his disrespectful behavior toward other people. The goal was to illustrate why his behavior is negative and what would be positive alternatives for change.[130]

To summarize, through the analysis of Lickona's work and the character education program, we could see the positive features, but also its limitations. Lickona's character approach aims to be comprehensive and integral, and develop different aspects of moral agency. When character education program is seriously implemented, it can have a positive impact on character formation. We have also reported some concerns about Lickona's character approach, concerns about his moral perspective and about the foundation of his character education program. Some scholars believe that his character approach has the elements of ideology, indoctrination and that does not take into account the complexities of moral life.

CONCLUSION

Lickona argues that the educational system ought to implement character education and teach students about values and what does it mean to be a person of good character. Lickona employs research results and findings from various disciplines - psychology, education philosophy, data on societal and cultural trends and behavior among youth. His research endeavors to be interdisciplinary. Lickona proposes practical school and classroom strategies which educators can employ in their practice. A special emphasis is placed on respect and responsibility. The entire educational environment needs to be transformed, and schools should seriously incorporate effective practices which encourage the character formation of students. According to Lickona, effective character education is an educational priority.

Character education can never be a "quick fix," and character cannot be formed automatically and fast. Lickona highlights that for the formation of character is necessary time and proactive strategies. Students should learn and reflect over core ethical values, have good role models and opportunities for practice. To form good character is to have a harmony between knowing the good, caring about good and doing the good. In order to accomplish that worthwhile goal, educational institutions need to be committed to the education of the students as whole persons. The goal is to develop a character education program which is comprehensive and which intentionally educate various dimensions of a moral agency. The reason to be good and virtuous and to morally behave is not because of blind obedience to the rules, due to the fear of a punishment or because of a reward. The reason is because a student comprehends the intrinsic worth of being and doing good. The emphasis is not on the external factors, but on a student's

[130] Romanowski, "Through the Eyes of Students: High School Students' Perspectives on Character Education," 125.

motivation and inner belief that doing good, being kind is something that is worth in itself and a student desires to be that kind of a person.[131]

4.2. CARE ETHICS AND MORAL EDUCATION: NELL NODDINGS

We move now to a different approach within moral education: care ethics with Nel Noddings as its representative and advocate. This American moral philosopher and feminist has significantly contributed to the field of moral education with her particular perspective on care. Noddings has achieved great work in the field of moral education and has motivated educators to think about moral issues in a more profound way.

She is Professor of Education, Emerita, at Stanford University, from where she also received her Ph.D. in 1975. Prior to this, she worked for seventeen years as an elementary and high school mathematics teacher. She has taught at several universities: Pennsylvania State University, the University of Chicago, and, from 1977 to 1998, at Stanford University. At Stanford University she was Associate Dean. After leaving Stanford University, she worked at Columbia University, Colgate University, and at Eastern Michigan University. She has also held the position of president of the John Dewey Society, the Philosophy of Education Society, and the National Academy of Education.[132]

Her work concerns not only care ethics, but also philosophy of education, mathematical problem solving, parenting, religion and beliefs. She has written extensively - more than 200 hundred articles and 17 books, of which some are: *Caring: A Feminine Approach to Ethics and Moral Education*, *The Challenge to Care in Schools*, *Philosophy of Education*, *Women and Evil*, *Happiness and Education*, *Educating Citizens for Global Awareness*, *Critical Lessons: What Our Schools Should Teach*, etc.
She has also received numerous awards: the Award for Teaching Excellence three times (at Stanford), Medal for Distinguished Service (at Columbia University), Contributions to the Education of Women Award (Harvard University), the American Educational Research Association Lifetime Achievement Award, and the Award for Distinguished Leadership in Education (Rutgers University). She has also five honorary doctorates.[133]
When asked who was her inspiration, Noddings replied that her inspiration has been her teachers. She has also been inspired by the Jewish philosopher Martin Buber and with his relational ethics, especially with his work *I and Thou*. Other important figures for her have been philosophers John Dewey, William James and others.[134]

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[131] Lickona, Shaps and Lewis, "Eleven Principles of Effective Character Education," 33.
[132] Mark B. Tappan, "Noddings, Nel," in *Moral Education: A Handbook*, eds. Clark F. Power, Ronald J. Nuzzi, Darcia Narvaez, Daniel K. Lapsley, and Thomas C. Hunt (Westport, CT.: Praeger, 2008), 318.
[133] Audrey Amrein-Beardsley, "Inside the Academy: Video Interviews with Dr. Nel Noddings, 2010," available at http://insidetheacademy.asu.edu/nel-noddings [accessed July 18, 2016].
[134] Amrein-Beardsley, "Inside the Academy: Video Interviews with Dr. Nel Noddings, 2010," available at http://insidetheacademy.asu.edu/nel-noddings [accessed July 18, 2016].

Beside her impressive academic career and numerous professional achievements, Noddings is the mother of ten children (five biological and five adopted).[135]

4.2.1. NODDINGS'S CARE ETHICS AS AN ALTERNATIVE TO CHARACTER EDUCATION

In her book, *Educating Moral People: A Caring Alternative to Character Education*, Noddings provides an alternative to character approach. She argues that a caring perspective is a better model for moral education and that care lies at the heart of morality.

Although Noddings does not believe that character education is the most adequate approach, she acknowledges that there are certain similarities and agreements between character and care ethics. Both types of ethics agree principles are not what motivates people to act morally. It is not that they discard principles, or find them wrong, but rather, they think that principles alone are not sufficient to motivate a person.[136] As Noddings explains: "Moral people rarely consult abstract principles when they act morally. Both character educators and care theorists argue that moral motivation arises within the agent or within interactions."[137]

Care ethicists also agree with character educators that the ability to reason is important, however, not sufficient. People with great education can behave immorally. Thus, character educators claim that in order to become a good person, it is necessary to develop virtues. They see formation of virtues as a path which will enable a moral agent to make good moral decisions and actions. Noddings also supports formation of virtues and believes that children who have virtuous role models are in greater advantage to become virtuous persons.

Character educators and care ethicists are concerned about the important moral question: How shall we live? They are not primarily focused on the idea of duties and obligations, such is the case with Kant's moral philosophy.[138]

Beside existing similarities, these two approaches have significant differences. Noddings describes care ethics as "fundamentally relational" which is in contrast to character education that is "individual-agent-based."[139] She writes that "this difference in emphasis -relation-centered versus agent-centered - produces concomitant differences in our views of moral education."[140] Care ethicists are more focused on "establishing the conditions and relations that support moral ways of life than on the inculcation of virtues in individuals."[141] Both think that moral education has to produce better people, but they differ in the way they believe it is best to accomplish that goal. Noddings states,

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[135] Amrein-Beardsley, "Inside the Academy: Video Interviews with Dr. Nel Noddings, 2010," available at http://insidetheacademy.asu.edu/nel-noddings [accessed July 18, 2016].
[136] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 8.
[137] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 1.
[138] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 1.
[139] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 2.
[140] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 2.
[141] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, xiii.

> Care theory does not attempt to develop a model of moral education that can produce people who will behave virtuously no matter how bad the world that surrounds them. We wish such a thing could be done. But it is part of a tragic sense of life to recognize that this is unrealistic, and insistence on trying to do it just adds to the misery of life. Instead, we concentrate on establishing the conditions most likely to support moral life. We want schools to be places where it is both possible and attractive to be good.[142]

As already previously discussed,[143] Noddings is concerned with character approach and its elements of indoctrination, problematic and simplistic conception of virtues, and the understanding of virtues out of context. In contrast to character approach, she stresses certain virtues which are not really emphasized among character educators. She calls them "social" virtues, such as "congeniality, amiability, good humor, emotional sensitivity, good manners."[144] In her view, these qualities are vital for good relations among people.

Noddings is cautious about the value of directly teaching the virtues within education. She remarks that children are more willing to listen to those adults with whom they have a relationship of care and trust. While character educators seem to understand virtues as primary and caring relationships as secondary, care ethicists highlight that caring relationships are primary, with the virtues being formed from such relationships.[145] She does not reject the idea of directly teaching the virtues (especially for younger children), but she points out that certain conditions must be met before this (e.g. caring relationships which makes teaching the virtues more successful).

Noddings does support the formation of virtues, but she underlines that in moral education, we must also educate about passions and moral sentiments. Care ethicists are inspired by Hume and claim that "reason is (almost) slave to the passions."[146] According to Noddings, it is essential first to educate the passions and moral sentiments:

> Faced with another's pain, we must feel the desire to remove or alleviate it. Faced with our own inclinations to cause harm, we must be both shocked and willing to face the reality. Then we can invite reason to serve our corrected passions.[147]

Noddings does not support character educators who encourage schools to promote the values of their communities. She sees this as a possible problem. Concretely, this can be used for the political or religious agenda and for the promotion of their own values. Noddings takes an example of fascist and other totalitarian states. She argues how they have been "especially enthusiastic about character education," and that "schooling under such regimes tends to be highly moralistic, but not necessary moral."[148] Noddings emphasizes that character educators must offer a model of moral education which will not be subjugated to a particular tradition. Moral education should have the ability to critique a tradition (even in its own context) if that tradition becomes misleading.[149]

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[142] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 9.
[143] See pages 117-118.
[144] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 2.
[145] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 5.
[146] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 8.
[147] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 8.
[148] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 5.
[149] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 5.

Finally, she remarks that both character educators and care ethicists use literature and stories in their classrooms, but they differ on the aspects which they emphasize. While character educators prefer to use inspirational stories that depict heroes, care ethicists prefer those stories which draw attention to ethical decisions, recognizing the moral problem, and on invoking sensitivity.[150]

This overview has allowed us to see the major differences between a character approach and a care approach to moral education. In the following section, Nodding's vision of the moral life will be discussed. For her, a moral life is profoundly associated with care and caring relationships. We will investigate the characteristics of a care approach and how Nodding's ideas may be applied within the field of moral education.

4.2.2. NODDINGS'S CONCEPTION OF CARE AND A CARING RELATIONSHIP

In everyday language, we encounter various understandings of the concept of care. For instance, care can be associated with concern - being concerned for something or for someone. Care can also be related to worry, anxiety, or caution. We care for our health, we care how we approach a baby. It can be used as a synonym for being attentive to details and for taking care as to how a job is done. Noddings has nothing against these views, but states that they do not lay the foundation for care ethics.[151] She explains what the main interest of care ethics is:

> In care theory, we are interested in the formation of caring relations, and a relation requires two parties—not just a single agent who "cares" or "has cares." As we study the nature of caring relations, we ask what characterizes the consciousness and behavior of the carer (or one caring) and that of the cared-for (person receiving care).[152]

She claims that the world would be better and more moral if people are more caring. To be moral, it is necessary to care. One of her most basic questions is how to care for one another better. She argues that the need to be cared for is a universal one – everybody wants to be cared for. She is aware that some people would reject this assertion and say that they do not want to be cared for, they rather want respect, or simply to be left alone. On such occasions, Noddings explains that the view of care that they hold is something "intrusive, something fussy, something for children and dependents."[153] For Noddings care indicates something else:

> *Caring*, as described by care theory, is not merely a fuzzy feeling, nor is it a prescription for how all cared-fors must be treated. It is a moral response to expressed needs. Every human being wants to be recognized in some way—to be protected from harm, to be seen as fully human, to be respected, to be comforted, to be fed.[154]

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[150] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 2.
[151] Nel Nodings, "Care and Moral Education," in *Handbook of Moral and Character Education*, eds. Lari P. Nucci and Darcia Narváez (New York: Routledge, 2008), 162.
[152] Nodings, "Care and Moral Education," 162.
[153] Nel Noddings, *Starting at Home: Caring and Social Policy* (Berkeley: University of California Press, 2002), 11.
[154] Nel Noddings, *The Maternal Factor: Two Paths to Morality* (Berkeley: University of California Press, 2010), 130.

She believes that the desire to be cared for takes different forms and sometimes an individual is not even aware of the need for care.[155]

Nodding's point is that a lot of moral people do not live their morality by consulting principles, but deal with the moral problems from a position of care. A caring person takes into account a particular situation and aims to respond in the most responsible manner. This is especially characteristic of women, and care ethics is, therefore, "essentially feminine."[156] Noddings states that this does not imply that it cannot be followed by men. We witness how formal and traditional ethics is not only reserved for men, but also for women. However, she asserts that the ethic of caring is a feminine approach to morality since it has its source in feminine experience, in contrast to traditional moral ethics which has its source in masculine experience.[157]

In her discussion about Kantian ethics, which strongly emphasizes principles and rules, Noddings agrees that principles and rules are helpful in dealing with moral issues. However, she criticizes both Kant and utilitarians for making "principles the very heart of ethics."[158] As a result, we have ethical decisions which are derived on the "basis of logical-mathematical reasoning."[159] She explains that the ethic of care is focused on encountering other in a responsible and caring way:

> The ethic of care gives only a minor place to principles and insists instead that ethical discussions must be made in caring interactions with those affected by the discussion. Indeed, it is exactly in the most difficult situations that principles fail us. Thus, instead of turning to a principle for guidance, a carer turns to the cared-for. What does he or she need? Will filling this need harm others in the network of care? Am I competent to fill this need? Will I sacrifice too much of myself? Is the expressed need really in the best interest of the cared-for?[160]

Nodding's point is that when a person has to respond to a certain moral situation, it is not sufficient to rely on principle, or on calculation of utilities, not even on the virtues that are promoted in one's community. She does not discard the fact that all of these can have an impact on the moral agent. For her is important that a person adequately responds to the cared-for who asks him or her "for something concrete and, perhaps, even unique."[161] Noddings concludes that, in a concrete moral situation, principles alone may not always be of great help: "what I as a carer do for one person may not satisfy another. I take my cues not from a stable principle but from the living other whom I encounter."[162]

She rejects an ethics of principles and rules as guidance for ethical behavior, noting that principles can often be a cause for people to separate from one each other and become

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[155] Noddings, *The Maternal Factor: Two Paths to Morality*, 130.
[156] Noddings was sometimes accused that care, which is frequently provided by women, can promote parochialism. She disagrees, and claims that women who did not demonstrate caring within inner circles still had very little power in the public life: "I argue that it is this powerlessness, not caring, that maintains parochialism." See Noddings, *The Maternal Factor: Two Paths to Morality*, 189.
[157] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 8.
[158] Nel Noddings, *Philosophy of Education* (Boulder, CO: Westview Press, 2011), 129.
[159] Noddings, *Philosophy of Education*, 129.
[160] Noddings, *Philosophy of Education*, 129.
[161] Noddings, *Philosophy of Education*, 130.
[162] Noddings, *Philosophy of Education*, 130.

"dangerously self-righteous."[163] This becomes visible when a moral agent thinks of him or herself as holding a certain valuable principle, while others do not. On such occasions, others may be "devalued and treated 'differently'."[164] As a proponent of care ethics, which is a relational ethic, Noddings argues that maintaining and nourishing the caring relationship has to be a priority.

Noddings also rejects the "notion of universalizability," and explains that meeting other people in a moral and caring way should be our focus:

> Many of those writing and thinking about ethics insist that any ethical judgement – by virtues of its being an ethical judgement – must be universalizable; that is, it must be the case that, if under conditions X you are required to do A, then under sufficiently similar conditions, I too am required to do A. I shall reject this emphatically. First, my attention is not on judgment and not on the particular acts we perform but on how we meet the other morally. Second, in recognition of the feminine approach to meeting the other morally – our insistence on caring for the other – I shall want to preserve the uniqueness of human encounters. Since so much depends on the subjective experience of those involved in ethical encounters, conditions are rarely "sufficiently similar."[165]

However, Noddings is aware that in this way, care ethics can be understood as promoting relativism. She does not support relativism, claiming rather that there is "a fundamental universality" in care ethics. Nodding considers a caring attitude, memories of being cared for, and caring as something that is "universally accessible." In her approach, caring forms "the universal heart of the ethic."[166]

4.2.3. CHARACTERISTICS OF CARING RELATIONS

Noddings explains that caring is "always characterized by a move away from [the] self."[167] Caring relationships can be very different, under the influence of various conditions and limited by time. There are different types of relationships which implies that the intensity of care can also vary. For instance, it is not the same to take care of a child for many years as it is to care for a stranger for a short period of time.[168]

What does it mean to be engaged in a caring encounter, in a caring relationship? What kind of features characterize caring relations with others?

Noddings remarks that the first thing noticeable about a carer is that he or she is attentive and receptive. For her, this is the most crucial aspect of the caring encounter. Interestingly, the question "What are you going through?" is, for Noddings, "a foundation for moral life."[169] In every authentic caring encounter, an individual has to make room, at least for a moment, for the person next to him or her. She calls this being radically attentive. Noddings believes that we

[163] Nel Noddings, "The Language of Care Ethics," *Knowledge Quest* 40, no. 5 (2012), 53.
[164] Noddings, "The Language of Care Ethics,"53.
[165] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 5.
[166] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 5-6.
[167] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 16.
[168] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 16-18.
[169] Noddings, "Care and Moral Education," 162.

have to see the situation and the need of the other person as if it was our own.[170] In order to do so we have to forget ourselves at least briefly and focus completely on the person next to us and try to respond to his or her needs. We need to sacrifice our own selves for the benefit of the other, sacrifice our own desires, at least temporarily, and focus and practice care toward the other.[171]

It is not unusual to experience that people fail at the first step - to be attentive. Noddings refers to Bubber and states: "We cannot live entirely in the I-Thou mode, but the tragedy is, Buber warns, that we can live entirely in the I-It world; we can fail completely at the tasks of attention and receptivity."[172]

However, when a carer is attentive, empathy or sympathy is developed. This is our ability to enter the world of another person and to feel with him or her.[173] Being attentive also means that the carer listens, observes and tries to understand the need of a cared-for.

The second part of a caring relationship is that a caring person endeavors to positively respond to the need if he or she has the possibility of doing so. While responding to the need, a carer is concerned not to hurt others who are engaged in the process of care. In the case he or she cannot respond positively to the certain need, he or she still aims to preserve a caring relation.[174]

Noddings notes that other ethical theories direct an individual on how to act, and how to respond. However, this is not the case with care ethics which cannot give a straightforward answer. As she points out: "The ethics of care cannot tell us exactly what to do. Whatever the carer does must support the caring relation without doing harm to anyone in the web of care."[175] Noddings states that the carer has to act in respectful manner, demonstrating regard for the cared-for and acting for their best interests. When a person decides to act, it is important that caring is "directed toward the welfare, protection, or enhancement of the cared-for."[176]

The third part of a caring relation is the contribution of the cared-for, an aspect which plays an important role. Namely, the response of the cared-for acts as a recognition of being cared for. An infant smiles or stops crying when a mother takes him or her in her arms or a student becomes more devoted to his or her project after being encouraged by a teacher.[177] When a cared-for responds like this, a caring relation is completed. Without response, Noddings notes that there is no caring relation regardless of the effort of the carer.[178]

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[170] Roger Bergman, "Caring for the Ethical Ideal: Nel Noddings on Moral Education," *Journal of Moral Education* 33, no. 2 (2004), 151.
[171] Bergman, "Caring for the Ethical Ideal: Nel Noddings on Moral Education," 151.
[172] Noddings, *Starting at Home: Caring and Social Policy*, 17.
[173] Noddings, *Starting at Home: Caring and Social Policy*, 13-14.
[174] Noddings, "The Language of Care Ethics," 53.
[175] Noddings, "Care and Moral Education," 163.
[176] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 23.
[177] Noddings, "The Language of Care Ethics," 53.
[178] Noddings, "The Language of Care Ethics," 53.

Some critics have responded that the carer, who has demonstrated care, should be acknowledged and receive moral credit. She is not against acknowledging one's moral effort, but states that this is not the focus of care ethics.[179] In her view something else is more crucial:

> The point is to discover why a caring relation has not been established or maintained. The fault may lie with the carer, the cared-for, or the situation in which carer and cared-for are caught. In schools, for example, the fault often lies in the structure of classes, rules, and evaluations. Often teachers and students do not spend enough time together to develop relations.[180]

4.2.3.1. Reciprocity and Care Ethics

Noddings emphasizes that reciprocity and mutuality are significant aspects of care ethics. When she discusses reciprocity, she does not have in mind contractual reciprocity which had a considerable impact in moral philosophy. In her view, reciprocity in the context of a caring relation is "the mutual recognition and appreciation of *response*."[181]

The contribution from a carer must be received by a cared-for and completed in this way. The response of the cared-for has twofold significance: it completes the caring, but also gives to a carer useful feedback about the needs and how can he or she satisfy them in a more profound way. This response makes it easier to perform a caring relation and continue the process of care.[182]

Noddings also states that reciprocity does not mean that the roles of carer and cared-for are fixed. They can change in the space of an encounter. Married couples are an example of this, where each person is sometimes the carer and sometimes the cared-for.[183]

Some critics argue that there is a danger that women are pushed to serve more according to care ethics. Noddings replies that due to this reciprocity, cared and cared-for are not "permanent labels" and explains that "there is no intention to have anyone go through life as carer while others happily accept the role of cared-for."[184]

The situation is, of course, different in unequal relationships (e.g. parent-young child, teacher-student). In these relationships, only one person is the carer and it is a fixed position. Reciprocity is manifested through the response of the cared-for (such as a smile and gratitude). However, in situations where the cared-for is unable to provide any response (e.g. due to disability), Noddings acknowledges that caring is made more difficult, and can even cause burnout. In this situation, carers will need the "support of a caring community."[185]

What to do in a situation when one person cares, and the other does not care? Noddings writes that a person has a right to distance him or herself from a person who does not care:

> I may put my presence at a distance, thus freeing you to embrace the absence you have chosen. This is the way of dignity in such situations. To be treated as though one does not exist is a

[179] Noddings, "Care and Moral Education," 163.
[180] Noddings, "Care and Moral Education," 163.
[181] Noddings, "The Language of Care Ethics," 53.
[182] Noddings, "The Language of Care Ethics," 53.
[183] Noddings, "The Language of Care Ethics," 53.
[184] Noddings, "The Language of Care Ethics," 53.
[185] Noddings, "The Language of Care Ethics," 54.

> threatening experience, and one has to gather up one's self, one's presence, and place it in a safer, more welcome environment.[186]

4.2.3.2. Caring within Institutions and Organizations

Noddings does not only discuss caring that is present within close and intimate circles, but also caring that is manifested within institutions, organizations, and other agencies. She explains that the impulse to care often arises in individuals. However, when groups meet in order to see how the needs of one or more persons can be met, a certain shift happens: "the imperative changes from 'I must to do something' to 'Something must be done."[187]

A shift also occurs depending on how we approach a particular situation: "from the non-rational and subjective to the rational and objective."[188] All sorts of questions are analyzed and discussed. Noddings is not against objective reasoning, in fact, she thinks it is obligatory. However, she is concerned that caring (which she considers to be non-rational) may end up as "abstract problem solving." To put it in her words: "There is, then, a shift of focus from the cared-for to the 'problem.' "[189]

There is also the danger of promoting one's self-interest or placing the focus on fulfilling the prescribed requirements for caring, while neglecting the cared-for and not being attentive toward him or her. Noddings highlights that rational, objective thinking is useful, but it can also be limited in its usefulness as it tends toward the abstract rather than the concrete. In the act of caring, we have to employ rational, objective reasoning, but also give place to subjective thinking; to "seeing and feeling" so that we do not get stuck in "procedures that somehow serve only themselves."[190]

In meeting other's needs, Noddings acknowledges that women show greater concern than men for issues such as poverty, child welfare etc. She suggests that caring has to be organized through collective agencies in order to meet the basic needs of people around the globe. Although funds have to be organized through collective practices, caring has to be "person-to-person relations."[191] In her view, smaller institutions would be more efficient:

> Small institutions designed to identify and meet needs should be established throughout the world. The orientation of these institutions should be toward human flourishing; that is, they should be charged and enabled to consider needs holistically.[192]

Finally, in the discussion on care, Noddings distinguishes caring-about and caring-for. We have been mainly concerned with caring-for, where persons relate to each other. Besides caring-for, Noddings examines one other dynamic of care, and that is caring-about. Caring-about is more associated with issues of public importance, social problems, deprivations, etc. As she points

[186] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 19.
[187] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 25.
[188] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 25.
[189] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 25.
[190] Noddings, *Caring, a Feminine Approach to Ethics & Moral Education*, 26.
[191] Noddings, *The Maternal Factor: Two Paths to Morality*, 189.
[192] Noddings, *The Maternal Factor: Two Paths to Morality*, 189.

out, it involves "a certain benign neglect"[193] First comes caring-for and then, over time our care expands to caring-about, which is, according to Noddings, the ground upon which justice can be built.[194]

4.2.4. FROM NATURAL CARING TO ETHICAL CARING

Noddings understands life as relational. Such relationality is present immediately from the beginning of human life.[195] She refers to Martin Buber[196] who wrote that, "In the beginning is the relation."[197] Noddings explores the meaning of human caring that is manifested through various relationships, for instance, child-parent relationship, student-teacher relationship.

She distinguishes several kinds of caring, such as maternal caring, instinctive caring, natural caring, and ethical caring. For Noddings, morality has a root in maternal caring. Maternal caring is the first caring relationship and its significance is not only because is important for human reproduction, but also because it embodies "a prototype of caring."[198] It is manifested through love and inclination for a child. This is part of maternal instinct, something that naturally comes to the mother. Noddings explains that this natural type of caring is not related to the moral imperative, but it is natural – a mother naturally loves and is inclined to her child.[199]

Noddings is against Kant's moral theory which claims that only actions which are rationally chosen, because of respect and obedience to an ethical principle, possess moral worth. Noddings challenges Kant's vision of moral worthiness and states: "Mothers do not refer to a moral principle in deciding to feed their babies. They *want* to do so. Does their love or instinctive inclination have no moral worth?"[200] She claims that Kant was right when he stated that there is a difference between natural caring and ethical caring. However, according to him, only

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[193] Smith, "Nel Noddings, the Ethics of Care and Education," available at http://infed.org/mobi/nel-noddings-the-ethics-of-care-and-education/ [accessed July 29 2016].
[194] Smith, "Nel Noddings, the Ethics of Care and Education," available at http://infed.org/mobi/nel-noddings-the-ethics-of-care-and-education/ [accessed July 29 2016].
[195] Noddings, "The Language of Care Ethics," 53.
[196] There are connections and similarities between Martin Buber's philosophy of dialogue and Noddings' relational and care ethics. Noddings was mostly influenced by Buber's *I and Thou* and *Between Man and Man*. Martin Buber, a Jewish existentialist philosopher (1878-1965), argued that the most essential reality for human lives is the relation manifested through dialogue and communication. A sense of "self" can only be developed through a dialogical relation I-Thou. Thus, no person can exist without relationships and encounters with others. A relation between two human beings should not be instrumentalized, but should profoundly value one's presence. An accent is placed on being authentic, to understand what a person is going through and on recognizing the worth and integrity of each individual. See Richard L. Johannesen, "Nel Noddings' Uses of Martin Buber's Philosophy of Dialogue," *Southern Communication Journal* 65, no. 2-3 (2000), 151-160., and Michael Zank and Zachary Braiterman, "Martin Buber", *The Stanford Encyclopedia of Philosophy* (Winter 2014 Edition), ed. Edward N. Zalta, available at https://plato.stanford.edu/entries/buber/ [accessed September 14 2016].
[197] Noddings, *The Maternal Factor: Two Paths to Morality*, 126.
[198] Noddings, *The Maternal Factor: Two Paths to Morality*, 36.
[199] Noddings writes that in certain and rare cases it may happen that mother does not love her child. In this case, caring is not natural for the mother, but becomes a moral imperative. Noddings, *The Maternal Factor: Two Paths to Morality*, 36.
[200] Noddings, *The Maternal Factor: Two Paths to Morality*, 36.

ethical caring has a moral worth, while natural caring does not. Noddings argues that both natural and ethical caring possess moral worth.[201]

She understands natural caring as a type of informal morality that is not necessary invoked by a certain principle, law, and duty. As she explains, "by 'natural' I mean a form of caring that arises more or less spontaneously out of affection or inclination."[202] This does not mean that no effort is needed to adequately respond to the cared-for, or that natural caring does not need to be cultivated. The focus of natural caring is on the development and nourishing of caring relations, and here we primarily think about close caring relationships, such as parenting and friendships. However, it also occurs among neighbors, and toward strangers in emergency situations.[203]

Noddings claims that "natural caring is, in some ways, superior to ethical caring."[204] She writes,

> Consider how we would feel if a friend were to visit us while we were ill and tell us frankly that he was doing so because it is his duty. We might well feel hurt. We might even wish he would simply go home. In almost all close relationships, many of the most important acts and attitudes are governed by inclination, not duty.[205]

In Noddings view, the reason we need ethical caring is because natural caring can fail. Natural caring does not always happen spontaneously, sometimes even within intimate circles. In that case, and if we value the caring relation and our role as carers, we turn to ethical caring. Ethical caring is "a dutiful form of caring that resembles a Kantian ethical attitude."[206] When we engage ourselves in ethical caring it is because we want to be committed as carers and to express the real and the best possible care.[207]

Some commented that care ethics has its foundation in the principle, "always act so as to establish, maintain, or enhance caring relations."[208] Noddings does not completely agree with this idea. She sees this principle as "descriptive, not prescriptive."[209] Although she agrees that this is a good explanation of a caring relation, she disagrees that the motivation for caring is based on a principle. According to Noddings, it is not a principle that marks natural caring, but spontaneous motivation, or our commitment to the "ideal of caring."[210]

4.2.5. THE AIM OF EDUCATION: PRODUCING NOT ONLY COMPETENT, BUT ALSO BETTER AND CARING PEOPLE

Before examining how care ethics can be applied within education, we first want to analyze how Noddings understands education and its purpose. In her scholarship she discusses the aim

[201] Noddings, *The Maternal Factor: Two Paths to Morality*, 36.
[202] Noddings, *Starting at Home: Caring and Social Policy*, 29.
[203] Noddings, *Starting at Home: Caring and Social Policy*, 29.
[204] Noddings, *The Maternal Factor: Two Paths to Morality*, 36.
[205] Noddings, *The Maternal Factor: Two Paths to Morality*, 36.
[206] Noddings, *Starting at Home: Caring and Social Policy*, 30.
[207] Noddings, *Starting at Home: Caring and Social Policy*, 30.
[208] Noddings, *Starting at Home: Caring and Social Policy*, 30.
[209] Noddings, *Starting at Home: Caring and Social Policy*, 30.
[210] Noddings, *Starting at Home: Caring and Social Policy*, 30.

of education and how to fully educate a person. She is also interested in how educational institutions, schools and universities, contribute to the development of democratic society.

The aim of education may vary from society to society and there are different ideals and views in this regard. Noddings is sure of one thing, and that is that education cannot serve academic goals alone or simply be concerned with gaining 100% proficiency in reading and mathematics.[211] Noddings argues that highly intellectual people can also engage themselves in dishonest business practices. They can be led by greed and selfish interests, and do not responsibly care about their impact on other people's lives.[212]

Noddings highlights that the ultimate purpose of education is to make better adults. She is an advocate for a richer and broader view of education – education which will seriously take into account students as whole human beings. She compares education with parenting. Successful parenting involves more than just clothing and feeding. Similarly, schools should foster the integral and holistic formation of their students.[213] Noddings refers to Gardner who argues that education should "build a greater and more creative civilization."[214] For Noddings is necessary to have "graduates who exhibit sound character, have a social conscience, think critically, are willing to make commitments, and are aware of global problems."[215]

Noddings claims that ongoing dialogue which attempts to answer what it means to become a better adult and what is it richer education is crucial:

> There need be no intention to fill it out with highly specific, number-sustainable, details. It invites dialogue, moral and social analysis, imaginative exploration, tender concern for the young, intelligent consideration for the health of the Earth on which we live, and delightful recollection of what made us happy as children. It isn't to be translated into a behavioral objective on which students can be tested at the end of a specific course of instruction. Rather, it guides everything we do. But, critics may complain, the ensuing conversation will be interminable. It will never end! Yes, and that is as it should be.[216]

In order to foster a broader and richer view of education, beside dialogue, it is important to cultivate greater collegiality among various disciplines. The goal is to connect disciplines and to implement "material of universal human interest in every subject."[217] The new material should not be taught in the old fashioned manner, where students need to receive instruction, practice and be evaluated. Noddings suggests that the new material should be considered as a gift. Students would be engaged in the fruitful discussions, exploration and appreciation. There would be time for informal conversation, reading and wondering. Approaches such as small group work, discovery, and Socratic debates would be encouraged. Noddings emphasizes that

[211] These educative goals are expressed in the United States document on education *No Child Left Behind.* See, Nel Noddings, "What Does It Mean to Educate the Whole Child?" *Educational Leadership* 63, no. 1 (2005), 8.
[212] Noddings, "What Does It Mean to Educate the Whole Child?" 8.
[213] Noddings, "What Does It Mean to Educate the Whole Child?" 9.
[214] Nel Noddings, "A Richer, Broader View of Education," *Society* 52, no. 3 (2015), 235.
[215] Noddings, "What Does It Mean to Educate the Whole Child?" 10.
[216] Noddings, "A Richer, Broader View of Education," 234.
[217] Noddings, "A Richer, Broader View of Education," 235.

all teachers are moral educators and issues which deal with the moral and social domain of life should not be regarded as a waste of time.[218]

Noddings claims that any serious education understands a student as a whole person. However, the danger is that the whole is reduced to the fragmented parts presented through curriculum. What happens is the following:

> Children are moral beings; therefore, we must provide character education programs. Children are artistically inclined; therefore, we must provide art classes. Children's physical fitness is declining; therefore, we must provide physical education and nutrition classes. And then we complain that the curriculum is overloaded![219]

Teachers should, through their subjects, address moral, social and emotional questions. The goal is "to meet the needs and interests of the whole child"[220] and to promote the holistic vision of education. For instance, Noddings suggests that a high school math teacher can discuss Descartes's proof of God's existence and how logic and illogic is present in *Alice's Adventures in Wonderland*.[221] Teachers should include other disciplines, such as history, literature, science and the arts in their subjects. Noddings believes that this inclusion would be a useful strategy against fragmentation which students often experience during their education.[222]

Noddings claims that education which produces better adults, rather than people who are just competent workers, is better for democracy as well. For democratic society to flourish, it is not sufficient to invest only in academic knowledge, competences and skills.[223] As she states,

> It is not sufficient, and it may actually undermine our democracy, to concentrate on producing people who do well on standardized tests and who define success as getting a well-paid job. Democracy means more than voting and maintaining economic productivity, and life means more than making money and beating others to material goods.[224]

Finally, in order to maintain healthy democracies, people need to participate. Noddings argues that participation begins in the schools, through working together in small groups. She draws attention to the necessity of the ability to work together, and not simply because of the final outcome (e.g. an exam). She claims that in order to have better adults and richer, broader education, we have to create caring communities, relations of trust and dialogue which support human flourishing and well-being.

4.2.6. CARING AND CRITICAL THINKING WITHIN EDUCATION

Noddings is not overly satisfied with the education we have today. She remarks that liberal arts and education departments do not encourage a connection between academic subjects and themes of care. She notes, for instance, how biology students can learn about the anatomy of

[218] Noddings, "A Richer, Broader View of Education," 235.
[219] Noddings, "What Does It Mean to Educate the Whole Child?" 11.
[220] Noddings, "What Does It Mean to Educate the Whole Child?" 11.
[221] Noddings, "A Richer, Broader View of Education," 11.
[222] Noddings, "A Richer, Broader View of Education," 11.
[223] Noddings, "A Richer, Broader View of Education," 10-11.
[224] Noddings, "What Does It Mean to Educate the Whole Child?" 10-11.

animals, but nothing about how to care for the animals. Noddings argues that "a liberal education that neglects matters that are central to a fully human life hardly warrants the name and a professional education that confines itself to technique does nothing to close the gaps in liberal education."[225]

She argues for a "complete reorganization of the school curriculum."[226] Noddings vision is that "the questions and issues that lie at the core of human existence" will occupy a major place within education.[227] Ideally, she would include the themes of care – "caring for self, for intimate others, for strangers and global others, for the natural world and its nonhuman creatures, for the human-made world, and for ideas"[228] – as lessons that are important for every human being.

However, Noddings is aware that a complete reform of educational practices is not likely to happen. This does not mean that the themes of care cannot be implemented into the regular school curriculum and the various subjects which are taught. Noddings argues that teaching about issues of care is very important, especially in our contemporary world. We face violence and bullying among school children, teen pregnancies (and not knowing to adequately care for children), rising materialism and consumerism. Noddings understands all of these as signs that we should care about our children in a more profound way and teach them about this caring.[229] She somehow ironically observes that some educators think that the problems of education consist of something else:

> However, many otherwise reasonable people seem to believe that our educational problems consist largely of low scores on achievement tests. My contention is, first, that we should want more from our educational efforts than adequate academic achievement and, second, that we will not achieve even that meager success unless our children believe that they themselves are cared for and learn to care for others.[230]

In her opinion, students would benefit in many ways if themes of care were incorporated into the curriculum. For instance, the cultural literacy and horizons of students would be expanded. Different subjects would be connected through teaching themes of care (e.g. use of literature or history in sciences). Themes of care would raise profound questions about the meaning of life and how to live one's life. Moreover, they would encourage students to reflect on important existential questions. Themes of care also have the potential to connect students and teachers as real human beings.[231]

Noddings makes strong claims that caring is not just "a warm, fuzzy feeling that makes people kind and likable."[232] For her, caring means that we have to continuously work on advancing our competence in order to do our very best for those whom we care about. Care has to be seriously incorporated in educational institutions. In such institutions, educators genuinely care for their students and aim to form people with an ability to care. For her the educational goal is "the

[225] Nel Noddings, "Teaching Themes of Care," *The Phi Delta Kappan* 76, no. 9 (1995), 679.
[226] Noddings, "Teaching Themes of Care," 675.
[227] Noddings, "Teaching Themes of Care," 675.
[228] Noddings, "Teaching Themes of Care," 675.
[229] Noddings, "Teaching Themes of Care," 675.
[230] Noddings, "Teaching Themes of Care," 676.
[231] Noddings, "Teaching Themes of Care," 676.
[232] Noddings, "Teaching Themes of Care," 676.

production of caring, competent, loving, and lovable people" and adds that this is not "anti-intellectual."[233] When we approach the educational goals in that manner, Noddings suggests that we value a variety of human talents and abilities:

> Not all human beings are good at or interested in mathematics, science, or British literature. But all humans can be helped to lead lives of deep concern for others, for the natural world and its creatures, and for the preservation of the human-made world. They can be led to develop the skills and knowledge necessary to make positive contributions, regardless of the occupation they may choose.[234]

What lacks in education is not only more genuine caring, but deeper critical thinking. In her book *Critical Lessons: What Our Schools Should Teach*? Noddings elaborates on her wide ranging discussion about what students should really learn in schools. She argues about the necessity to discuss controversial issues, such as war, religion, gender, parenting, and what it means to make a home. She observes that serious discussion on these themes is missing. The curriculum that we have today does not truly empower or encourage critical thinking - only occasionally does it appear in various subjects. For her, critical thinking is not only the ability to evaluate one's arguments but a path for challenging "deeply held beliefs or ways of life."[235] Teachers need to discuss these issues with students in an undogmatic way and encourage their thinking on them. She believes that common reasons for not doing this is fear, ignorance or because nobody has ever asked teachers to think in a critical way. Teachers are rather asked to listen and adhere to the educational system that sometimes looks like a machine:

> Most teachers are not critical thinkers because they have not been asked to think critically. They readily accept the propaganda put forth by their professional associations and professors, and then they pass much of it along to their students. How can we help those training to teach to become critical thinkers? Is it important that we do so? As we explore these questions, we will see that the massive structure of schooling as it is makes our task very difficult. Indeed, many of the great educational critics of the 1960s all but despaired in their efforts to move public schools toward the greater freedom and critical thinking required by democratic education. Still, if only as a thought exercise, we should try again.[236]

Noddings stresses that we have to critically approach our learning and why we learn and explore the conditions that students work their best in. She notes that critical thinking about learning is vital:

> Without thinking critically ourselves, we simply pass on the party line: Work hard, get high marks, go to a good college, get a good job, make lots of money, and buy lots of stuff! Will this bring happiness? Is this what education is all about?[237]

Noddings draws attention to some other critical questions that students should reflect upon. For instance, what does it mean to make a home and what does home mean? How do we relate to others and what can history of relations teach us? Why have men dominated women through history and where do we recognize this model of domination today? Noddings also wonders why the most important relationship, the parent-child relationship, does not occupy a crucial

[233] Noddings, "Teaching Themes of Care," 676.
[234] Noddings, "Teaching Themes of Care," 676.
[235] Nel Noddings, *Critical Lessons: What Our Schools Should Teach* (New York: Cambridge University Press, 2006), 1.
[236] Noddings, *Critical Lessons: What Our Schools Should Teach*, 9.
[237] Noddings, *Critical Lessons: What Our Schools Should Teach*, 5.

topic for study within education. Why is parenting not taught and young people advised as to which parenting practices are most effective (authoritarian, permissive or authoritative)? Noddings, who also taught mathematics, interestingly claims that most of the students in high schools do not need to learn about algebra and geometry, but, rather, should learn about parenting. She notes that majority will not need these mathematical skills, but most students will become a parent.[238]

Beside taking a critical outlook on relations with people, Noddings also takes up a critical approach toward our relations with nonhuman animals. Issues such as vegetarianism[239] how we treat animals and our environment need to be discussed.[240]

Further, in her critique, she includes the theme of gender and issues such as why women are paid less than men and how women are treated in the Western culture? Finally, there are lessons about religion: what are strong arguments for and against religion? Noddings stresses that the goal is not to teach students to become believers or atheists, but to engage them in critical thinking.[241]

Noddings would include great world thinkers and their reflection in academic courses and encourage students to think further on certain issues. She concludes that critical lessons should become part of every educational program. The aim is to examine "the self in connection to other selves and to both the physical and social environment."[242] The most important aspect of education should be "[l]ife itself" and many lectures should be designed in such a manner to "excite wonder, awe, and appreciation of the world and the place of human beings in it."[243]

4.2.7. MORAL EDUCATION: CARE PERSPECTIVE[244]

One of Noddings major ideas is that we all contribute to the moral development of every person we encounter. This is in contrast to Kant who claimed that an individual is responsible only for his or her moral perfection. She sees a self as a set of relations, and argues that a self cannot exist and function without them. In every encounter, I leave a certain mark, a certain input. The way I treat an individual or a group of people can have an impact so as to produce the best or the worst for that individual or group. For this reason, we are all partly responsible for the moral development of each person we encounter.[245] She explains,

> The ethic of care binds carers and cared-fors in relationships of mutual responsibility. In contrast to the individualism of Kantian ethics wherein every moral agent is wholly responsible for his or her own moral perfection, the ethic of care requires each of us to recognize our own frailty and to bring out the best in one another. It recognizes that we are dependent on each other (and

[238] Noddings, *Critical Lessons: What Our Schools Should Teach*, 2.
[239] Noddings does not suggest that students should become vegetarians.
[240] Noddings, *Critical Lessons: What Our Schools Should Teach*, 7.
[241] Noddings, *Critical Lessons: What Our Schools Should Teach*, 8.
[242] Noddings, *Critical Lessons: What Our Schools Should Teach*, 289.
[243] Noddings, *Critical Lessons: What Our Schools Should Teach*, 290.
[244] The main parts of this section are published on the blog *Tresholds: Reflections on Religion, Society & Culture*. The title of my post is "Care Ethics and Moral Education," available at https://thresholdsmag.com/2016/10/07/care-ethics-and-moral-education/
[245] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 15.

> to some degree on good fortune) for our moral goodness. How good I can be depends at least in part on how you treat me.[246]

When it comes to the educational setting, the crucial characteristic of a caring teacher is that he or she is attentive and receptive, and allows students to express their feelings and desires. This does not mean that the teacher will always agree with their students but the starting point of each communication is to consider the student's feelings and desires as they are and try to respond to them in a positive and appreciative way. In a caring relation, there is the cared-for who recognizes care and gives a response. The response can be expressed as a student's verbal gratitude, or through a more confidentially done project. If response is lacking from the other side, Noddings says that this relation cannot be called caring.[247]

To establish and maintain caring relations is very important according to Noddings, since this "provides a foundation for everything a teacher and student do together."[248]

4.2.7.1. Noddings' Model of Moral Education[249]

In order to support and enhance caring relations within the educational setting, Noddings mentions four steps which present a model of moral education.

Modelling is the first step in the moral education, not only in the ethics of care, but in almost all approaches to moral education. Namely, we cannot merely talk to students about the importance of care, we have to demonstrate what caring means in real life. Teachers must ask themselves what kind of messages they convey to their students by their behavior and ask themselves if they are truly attentive to their students and, therefore, truly practicing care?[250]

Dialogue is the second and most important step. In a true dialogue, Noddings argues that we do not treat the person next to us as an 'intellectual object' but as an integral human being. Dialogue does not only make us able to gain the information about the other person, but it establishes and supports relationships between two valuable human beings. In a true dialogue, any approach close to the 'war model' of dialogue must be rejected and abandoned. The goal of any dialogue should not be to win a debate with better arguments, Noddings states, but to be aware of each other. Even if there are some ideological differences between interlocutors, we should be able to accept them, and not let them be an obstacle to connect with each other.[251]

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[246] Noddings, *Philosophy of Education*, 131.
[247] Nel Noddings, "Caring in Education," available at http://www.uvm.edu/~rgriffin/NoddingsCaring.pdf [accessed September 14 2016].
[248] Noddings, Caring in Education," available at http://www.uvm.edu/~rgriffin/NoddingsCaring.pdf [accessed September 14 2016].
[249] In her book *Educating Moral People: A Caring Alternative to Character Education*, Noddings uses the term components and not model of moral education, which is our interpretation.
[250] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 16.
[251] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 16-19.
As an example of good practice of dialogue, Noddings mentions the organization Common Ground that gathers women on opposite sides of the abortion debate. The goal of their dialogue is not to convince the other, but to "reject the war model of the abortion argument and fully recognize that human beings, not cardboard cut-outs, make up the 'other side." Noddings explains that the purpose of this organization is not in persuading opponents, or in resolving the abortion issue (which may be never resolved). Rather, they want to create, restore and maintain

Conversation, discussion and debate are important elements of moral education, however, the emphasis is often placed on the strength of moral reasoning and on the arguments. Noddings finds that the ability to evaluate the strength of one's arguments and moral judgement is a worthwhile quality. However, she is against seeing that as an end in itself. For her, the purpose of moral reasoning is "to establish and maintain caring relations at both individual and societal levels," and not primarily to "figure out what is right."[252]

A third component of moral education is practice. Practice enables us to express our care for the other in a concrete, practical way. Children are encouraged to get engaged in caring activities from the early age according to their interests and abilities.[253] The focus of education is not only to gain academic knowledge, but also to garner the ability to care. Although examples through history report that women demonstrate care more than men, this does not immediately mean that care is something only for women. Boys also need to be engaged in caring practice, just like girls are nowadays engaged in mathematics and science.[254]

The final component of the moral education is confirmation. When we confirm someone, our focus is on what is best and good in him or her. It is encouraged that students from different cultures enter into dialogue where they have a chance to recognize and explore the virtues and admirable values which are found in a culture different from their own.[255]

To sum up, we can note that through these four components of moral education: modelling, dialogue, practice and confirmation we have an opportunity to see how caring can be expressed, primarily within the educational setting. The educators have to be aware that, through their communication and relationship with them, they play a significant role in the moral life of their students. The educator is one of the people that a student's *self* encounters very often, on a daily basis, and it is through a relationship that an educator leaves a mark in their students' lives. The question is what kind of a mark will that be?

4.2.7.2. Positive Moral Climate within Educational Institutions

A care approach to moral education gives significant importance to the positive moral environment. In such an environment, a person is evaluated not because of his or her academic achievement, but because he or she is a moral being able to enter and nourish caring relations.

> Moral education directed by care theory focuses more on the moral environment than on the virtues and vices of students. It gives some attention to the development of virtues, of course, but its main interest is in establishing a climate in which caring relations can flourish. It calls upon parents and educators to create a world in which it is both desirable and possible to be good. (…)

relations although participants have differences concerning abortion. They share common goals that connect them: helping needy and poor children and poor and/or abused women. We may differ in approaching and dealing with various moral issues, however Noddings highlights that differences should not be a reason for adopting the war model of dialogue, but rather constructive dialogue. See Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 18.

[252] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 18.
[253] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 20.
[254] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 20.
[255] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 20.

> A moral climate in schools is one that assures students that their self-worth does not depend on academic prowess or any other special talent; it depends only on their moral decency—the exercise of their capacity to enter into and maintain caring relations. [256]

In a healthy moral climate, the wide range of students' talents and abilities are respected and students' development is encouraged. Noddings argues that a caring teacher can meet the needs of the student (and not only the needs of the curriculum) if a teacher invests in the broadening and enriching of his or her knowledge. The focus of a teacher should not be simply on his or her own narrow expertise. To be able to adequately respond to the student, teachers must be "life-long learners" and "continually strive for competence."[257] Teachers have to be both caring and competent. As Noddings summarizes: "Caring demands competence."[258]

In a positive moral school climate, there is no place for unhealthy competition. Noddings does not suggest that all competition should be discarded. In contrast, healthy competition, manifested through fun activities and better performances, is encouraged. However, when competition for higher test scores is what motivates one learning and one person's success is defined if another person fails, there is a problem with unhealthy competition. In such an unhealthy, competitive climate, high scores are considered to be the highest achievement. Students will not share useful information sometimes even with their own friends - just to ensure their own gain.[259] Noddings comments: "Care theorists want to change the climate that supports this unhealthy behavior. We do not try to make students into moral heroes who can withstand the pressures of such an unhealthy climate."[260]

Educators need to establish a school environment which enables and encourages a person to be good. Important ways of doing that is through conversation and dialogue. Noddings mentions an example of one excellent school which has high scores in knowledge, but was experiencing problems with bullying. While discussing this issue with students she learned about all the confusion and fears that students were facing: being afraid of being a victim, being afraid of becoming a perpetrator, ashamed from not doing anything, but just silently watching, being afraid of peers if they justly react and protect the victim.[261] Noddings reports:

> As the conversation continued, it struck me that we adults rarely engage kids in genuine dialogue. We talk at them, but we less often listen and talk *with* them. These kids were telling me (and their teachers who were present) that they wanted to be good but were finding it hard.[262]

She states that genuine dialogue and good listening is a crucial characteristic required for establishing a moral climate in schools:

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[256] Nel Noddings, "Caring and Moral Education," in *Handbook of Moral and Character Education*, eds. Lari P. Nucci and Darcia Narváez (New York: Routledge, 2008), 166-167.
[257] Noddings, "Caring and Moral Education," 167.
[258] Noddings, "Caring and Moral Education," 167.
[259] Noddings, "Caring and Moral Education," 167.
[260] Noddings, "Caring and Moral Education," 167.
[261] Nel Noddings, *Handle with Care*, available at http://greatergood.berkeley.edu/article/item/handle_with_care#. [accessed September 14 2016].
[262] Noddings, *Handle with Care*, available at http://greatergood.berkeley.edu/article/item/handle_with_care#. [accessed September 14 2016].

> To establish a moral climate in which caring relations can flourish, we need to know what our students are going through. This means listening to them—not assuming even before contact that we know what is best for them. It takes time to develop relations of care and trust.[263]

Finally, for Noddings, caring teachers and educators are ones who are supportive and responsive and who create a climate which "has little need for rigid rules and harsh penalties."[264] She remarks,

> In such a climate, we might well adopt a zero-tolerance attitude toward behaviors that hurt others, but we would not establish zero-tolerance *rules*. These rules force us to suspend the use of judgment, and that is just foolish. Educators should be able to decide when an outlawed behavior is simply a mistake and when it is a dangerous, deliberate infraction.[265]

To conclude, Noddings underlines certain criteria in order to educate a student in morality. So far, we could see that having caring and competent teachers is the main requirement. Teachers can influence students' lives in many positive ways. Surely, one of them is not only to transfer knowledge, but to express genuine care for students and their well-being. Relations of trust, care, real and honest dialogue benefit students' moral and human development. Besides having caring teachers, educational institutions need to create healthy environments with a positive moral climate. Such environments encourage caring relations, fight against unhealthy competition, supports various students' interests and abilities and engages teachers and students in meaningful conversation and appreciation of life. Establishing the rules will not have sole priority, but also establishing and nourishing the relations of trust and care.

4.2.8. SOME CRITICAL VOICES ON NODDINGS CARE ETHICS

Noddings is undoubtedly one of the most appreciated contemporary moral philosophers. With her care perspective, she has brought feminist insights and enriched the field of moral education. Noddings challenges ethics based on principles, rules or on the list of virtues by arguing that they neglect the important aspect of care and caring relations for the moral life. For her, care is a foundation of moral life and caring relations enable a moral growth of human being. In this regard, Roger Bergman notes that "Noddings' probing analysis of the phenomenon of human caring is perhaps her single most significant contribution to our understanding of the moral life."[266]

Care for Noddings is not simply some warm feeling. In contrast, it requires great competence to be able to adequately respond to the person in need. When Noddings writes about caring, Flinders suggests that this is "a moral attitude informed by the complex skills of interpersonal reasoning, that it is neither without its own forms of rigor nor somehow less professional than the calculated skills of formal logic."[267]

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[263] Noddings, "Caring and Moral Education," 167.
[264] Noddings, "Caring and Moral Education," 168.
[265] Noddings, "Caring and Moral Education," 168.
[266] Bergman, "Caring for the Ethical Ideal: Nel Noddings on Moral Education," 150.
[267] David J. Flinders, "Nel Noddings," in *Fifty Modern Thinkers on Education: From Piaget to the Present*, eds. Joy Palmer, David Edward Cooper, and Liora Bresler (New York: Routledge, 2001), 214.

Colin Wringe states that Noddings's understanding of human reality consists not in separation from others, but in relatedness with others. The emphasis is placed on the needs of the other person and on the examination of his or her context and situation. Thus, there will not be a need for universality since there are no identical persons with identical situations. Care ethics does not emphasize particular actions, nor particular rules. What motivates a person to react morally is affection and regard, and the reason for acting morally is "derived from the more fundamental natural desire to remain related and to reject it is to contribute willfully to the diminution of one's ethical ideal."[268] Wringe continues that "in acting morally we are not justified but fulfilled in our own life and that of others. In this sense ethics is not about justified acts but about how we encounter the other morally."[269] Caring can become a way of life that gives a special value to human relations, it is the "cement of communities." [270]

Wringe supports the value of caring and agrees that caring professionals, such as caring doctors and teachers, are preferable to those who just rigidly fulfil their duties without any care. Moreover, the advantage of care ethics, in comparison to other ethical theories, is that it recognizes and emphasizes the relations with those who are closest to us. By 'closest' we mean those who are the most dependent on us (e.g. family members). Other ethical theories do not necessarily consider that those who are close to us deserve more special treatment. They may claim that there should be not any privilege reserved on the basis of closest relations. Wringe argues that those who are the most dependent on us do indeed deserve the greater care.[271]

However, he expresses some concerns regarding care ethics. He doubts that care ethics is able to provide concrete direction on how to behave morally. Furthermore, care ethics does not acknowledge the importance of other moral criteria. To put it more concretely, Wringe argues that Noddings neglects the importance of justice and remains unclear about how to decide to whom to express care in the situation of conflicts:

> Noddings, as we saw, rejects justice as a criterion of moral choice but in claiming that we should care for all involved in any particular situation, she appears to be committed to something of the kind if our resources for caring are finite. In deciding how to act, are we committed to care equally for all involved? If so, where does the requirement for equality come from? We cannot derive it from the concept of caring itself. But if we are not to care for all equally, upon what ground does caring enable us to differentiate? That caring parents will devote themselves to meeting the needs of the moment would provide a verbal way out of the dilemma, but needs characteristically conflict. Were it not so, moral conduct would be a pleasant and satisfying pastime indeed.[272]

Similarly, ethicist Christa Schnabl notes that Noddings is skeptical concerning objective principles and that she excludes the rule ethics. Schnabl argues that "the ethical principle of care should be connected to the principle of justice, and not be elaborated as a separate, special

[268] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 87.
[269] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 87.
[270] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 91.
[271] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 91.
[272] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 89.

ethic."[273] She advocates that an ethic of care should be more "broadly oriented."[274] Schanbl mostly focuses on an ethics of care from a societal position, and on the social responsibility to care, and not so much on the personal caring relationships, as Noddings does.

The problem with Noddings care ethics is her lack of emphasis on a "concept of morality in which justice, fairness, truthfulness, commitment to the general good and trustworthiness in public affairs have a part to play."[275] The reason to do something that is good and right is based on arguments which are in general universal. Wringe remarks that Noddings's care theory comprehends morality in terms of caring relations where the carer aims to respond to the cared-for. What happens is that "there is no room for others and no possibility of reasons that can apply universally to beings outside the possible or imaginable circle of care."[276] Wringe summarizes his concern regarding care ethics:

> What is of concern is the denial of any balancing interest in justification and universalizability and the implications of such a denial for moral judgement and action. Caring, as represented by Noddings if not by Gilligan, is something that happens to one, as destiny or fate or falling in love is sometimes thought of, rather than something one chooses because it is right, in a considered, sensitive and educated way. Whether one cares and for whom one cares, at least in the case of natural caring, is seen as something essentially non-cognitive and beyond one's control, partly dependent on the response of the cared-for. Ratiocination and judgement appear only to enter the picture at the level of means: how best to secure the good of the cared-for.[277]

Although Wringe states that care ethics "seems deficient as an ethical theory," he does not undermine the importance of caring and its moral and educational implications essential for the development of human beings. Moral education can hardly be understood as moral if the dimension of care is excluded or not sufficiently regarded.[278]

Noddings examines not only the phenomenon of care and relations as something that is fundamental for human growth and wellbeing, but also how we understand education, and what the purpose of education is. For her, education serves for making not only competent people, but also better and more caring people. An educational system that diminishes that important objective is not education in the real sense. As Flinders observes, Noddings is against a liberal education that "embrace an overly narrow conception of human rationality, one which is based almost entirely on trained intelligence."[279]

In addition, Scott A. Morrison observes that Noddings provides a "well-reasoned and thoughtful analysis of the contemporary reform movement."[280] Concretely, she criticizes and questions the educational standards, uniform curriculum and the impact of marketing on education. Noddings

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[273] Ethics of Care, "Christa Schnabl (Interview on December 11th, 2011)," available at https://ethicsofcare.org/christa-schnabl/ [accessed October 3 2017]. See also Christa Schnabl, "Feministische Ethik: Profil und Herausforderungen," available at https://www.sbg.ac.at/sathz/2002-2/sathz-2002-2-09_schnabl.pdf [accessed September 19 2017].
[274] Ethics of Care, "Christa Schnabl (Interview on December 11th, 2011)," available at https://ethicsofcare.org/christa-schnabl/ [accessed October 3 2017].
[275] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 92.
[276] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 92.
[277] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 93.
[278] Wringe, *Moral Education: Beyond the Teaching of Right and Wrong*, 91-93.
[279] Flinders, "Nel Noddings," 212.
[280] Scott A. Morrison, "A Review of 'When School Reform Goes Wrong," *Educational Studies* 46, no. 2 (2010), 283.

believes that all children can learn, but not in the way that current educational policies impose.[281] Morrison notes how Noddings encourages a more generous approach which states that all children can gain, for instance, reading skills, but not at the same depth or speed. He writes that the message which Noddings conveys is: "Children must be praised, encouraged, and assured, not failed, retained, and reminded that they do not measure up based on a standardized test."[282]

Furthermore, in the Western culture everyone is urged to attend college - there is not sufficient acknowledgement of diverse talents and abilities. Morrison writes that Noddings promotes greater diversity of opportunities for students and that "she advocates for a system in which students can choose their own course of study without being limited by test scores or past school performance."[283] He finds Noddings work useful for educators and classroom teachers, especially for those who have doubts about the effect of standardized tests.

David Berliner agrees with Noddings critique on educational policies which narrow the meaning of education and says:

> Designing our school system so all children will gain the same outcomes and the same level of achievement is neither a sensible nor a realistic goal for our schools. Caring for students by nurturing their individual talents is a much more sensible and realistic goal. Helping our students to recognize excellence in whatever areas of interest they develop, as well as cultivating in students the desire to take their place as responsible adults in our democracy, are far more important goals for our educational system than getting another few items right on a mostly multiple-choice test.[284]

Jennifer L. Milam supports Noddings reasoning in the realm of education where she argues that education has to examine the deep existential questions and return joy to teaching and education. Milam notes how Noddings brings enriching and refreshing ideas about the purpose of education. She comments how her work,

> It asks us to dig deeper within ourselves, to push the boundaries of the system 'as it is' and look to what it could be for the sake of children – not 'like being on a bus…watching the world go by,' but a pleasurable, challenging and comforting experience.[285]

Milam regards Noddings as being a voice which calls us to rethink "what is really important in education."[286]

Educational institutions and society would benefit by respecting and encouraging the wide range of interests and talents that students possess. For the intellectual and moral growth of students, it is crucial to design an educational environment which is supportive and caring. Roslyn Arnold states that caring relationships have a powerful effect on children and that

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[281] For instance, the U.S document on education *No Child Left Alone*.
[282] Morrison, "A Review of 'When School Reform Goes Wrong,'" 281.
[283] Morrison, "A Review of 'When School Reform Goes Wrong,'" 283.
[284] David Berliner, "Foreword," in *Dear Nel: Opening the Circles of Care (Letters to Nel Noddings)*, ed. Robert Lake (New York: Teachers College Press, 2012), xii.
[285] Jennifer L. Milam, "Happiness, Aims, and Hope for Our Future," in *Dear Nel: Opening the Circles of Care (Letters to Nel Noddings)*, ed. Robert Lake (New York: Teachers College Press, 2012), 17.
[286] Milam, "Happiness, Aims, and Hope for Our Future," 17.

students are the most responsive to teachers who care for them and believe in their abilities. She comments,

> In education we must look to allied disciplines for insight, direction and affirmation and critique because we are working with the developing minds of children with unique personalities, aspirations and backgrounds. (…) It is a constant challenge to identify what makes an exceptional educator, to understand how to create enabling conditions for quality learning and to ensure that teachers offer richly engaging, educative experiences for young children and students across all ages. Care, given and received, is a gift to the educative enterprise.[287]

Lisa S. Goldstein and Debra Freedom agree that caring within education and having caring teachers has many positive benefits. Authors support the idea that teachers have to meet their students in a caring manner. According to Noddings, this is the primary obligation of a teacher. However, they have certain doubts when it comes to practical aspects. In their study they report about some issues concerning caring and implementing Noddings's theory of care in practice. Specifically, they question the distinction between face-to face encounters and written encounters and to what extent care is manifested in these two different settings? Can care be equally good expressed or not through written caring? Second, they question encounters online and in more traditional settings. How does care differ in face-to face encounters and through online teaching? Finally, they have some doubts about Noddings' idea of dialogue in teacher education. They question the contemporary idea of dialogue and if it includes only face to face dialogue in an office or if meaningful dialogue can be accomplished in a cyberspace conference as well. Can dialogue be better accomplished through online chat than through a notebook?[288] Authors are aware that caring practices within educational institutions may be complex and challenging and that these questions still need to be clarified. Nevertheless, they believe that educational departments should not be so much focused on gaining prescribed standards and outcomes, while at the same time neglecting important dimension within education – and that is the teacher-student caring encounter.[289]

CONCLUSION

The valuable insights of Nel Noddings bring some new and original ideas into the field of moral life, moral education and the importance of human relations for the moral development. Noddings claims that two major ethical theories - utilitarian and deontological ethics - are unable to solve the complexities of moral life and to understand how people approach ethical issues. Although she does not undermine the importance of moral rules nor the consequences of one's moral action, she states that a caring perspective, with its relatedness and reciprocity, is an alternative to the two major ethical theories. Noddings argues that moral issues cannot be properly evaluated if only a moral agent who acts according to his or her principles is taken into account. To deal with the complexities of moral life, we have to analyze moral issues from the perspective of relations as well; from the perspective of carer and cared-for. Principles are

[287] Roslyn Arnold, "Rocking the Cradle, Rocking the World," *Dear Nel: Opening the Circles of Care (Letters to Nel Noddings)*, ed. Robert Lake (New York: Teachers College Press, 2012), 5.
[288] Lisa S. Goldstein and Debra Freedman, "Challenges Enacting Caring Teacher Education," *Journal of Teacher Education* 54, no. 5 (2003), 451-452.
[289] Goldstein and Freedman, "Challenges Enacting Caring Teacher Education," 452-453.

helpful in making decisions, but only when the primary goal is the wellbeing of a person, the quality of dialogue and relations.[290] To educate a person in morality, care and nourishing caring relations are essential. According to Noddings, moral education is inevitably related to establishing relations of trust, care and dialogue which constitute the foundation for a person to grow in goodness.

4.3. INTEGRATIVE ETHICAL EDUCATION: DARCIA NARVAEZ

We move now to the last scholar Darcia Narvaez and to the *Integrative Ethical Education* which she developed. We will begin by introducing her and her ideas and proceed with her contribution to moral education.

Darcia Narvaez is a professor of educational psychology. She received her PhD from the University of Minnesota in 1993 and in 2000 she began her work at the department of psychology at the University of Notre Dame. Her specialization is ethical development and moral education. She has investigated various topics, such as nonconscious moral rationality, character education within the school context and the neurobiology of moral development. Narvaez is interested in questions about how our humanity and morality are formed. She stresses that our families and experiences have a strong impact on what kind of person we become and what kind of moral capacities we develop.[291]

She is the author and editor of many books and articles, such as *Postconventional Moral Thinking* (1999*), Handbook of Moral and Character Education* (2008), *Personality, Identity and Character: Explorations in Moral Psychology* (2009), *Neurobiology and the Development of Human Morality: Evolution, Culture and Wisdom* (2014), for which she has received awards. She is also fellow of the American Psychological Association and executive editor of the *Journal of Moral Education*.[292]

During her work at the University of Minnesota she was the leader of the Character Education Project where she and her team received one million in grant funds from the US Department of Education. The goal was to foster greater collaboration with school teams and to design character education that can be incorporated within regular academic curriculum. Moreover, the aim was to help teachers and educators support the development of ethical skills which she discussed through the *Integrative Ethical Education*.[293]

[290] Flinders, "Nel Noddings," 211.
[291] Darcia Narvaez, "About Darcia Narvaez," available at http://darcianarvaez.com/about [accessed September 20 2016].
[292] Psychology Today, "Darcia Narvaez, Phd," available at https://www.psychologytoday.com/experts/darcia-narvaez-phd [accessed September 20 2016].
[293] Darcia Narvaez, "About My Scholarship," available at http://www3.nd.edu/~dnarvaez/aboutme.htm [accessed September 20 2016].

Narvaez is also author of the very popular blog *The Moral Landscape* where she discusses issues, such as, how to raise good and happy children, how to live the good life, the importance of virtue, etc.[294]

4.3.1. SHOULD TEACHERS TEACH VALUES?

From the beginning, Narvaez is clear about one thing: that teachers are teaching values, whether they are aware of it or not. Not only that, but Narvaez adds that, all education is "a values-infused enterprise."[295] She notes that character education is becoming a topic of increased interest. This is visible through state legislature, and government involvement, as well as researchers who have invested effort in promoting the importance of character formation among students. Nevertheless, Narvaez remarks that few teacher educational departments seriously prepare novice teachers to take on the responsible task of character education. Among the reasons for this neglect may be the belief that there is not sufficient time for character-training or there may be an inherent fear related to the question: "Whose values are being taught?"[296] However, she still emphasizes that values are going to be taught whether intentionally or unintentionally. This can be observed through various criteria: when teachers choose certain topics, and exclude others, when certain answers are encouraged and considered as right, in deciding what the rules are in the pursuit of excellence, through community life of the school, through the daily life situations in the classrooms and through everyday interactions and communication.[297] She explains,

> The dilemma that teacher educators face, then, is whether it is acceptable to allow character education to remain part of a school's hidden curriculum or whether advocacy for the value commitments immanent to education and teaching should be transparent, intentional, and public.[298]

Narvaez argues that character education should be implemented within the regular academic curriculum, rather than just being an "add-on program."[299] Every subject should incorporate lessons of character education within their classes. She gives some examples of how this can be embedded into various subjects:

> Examining Bias in Media and Everyday Situations (Language Arts)
> Analyzing Ethical Problems in Technology Plagiarism (Technology)
> Developing General Reasoning in Current Event Analysis (Social Studies)
> Values and Ethical Identity in Music (Performing Arts)
> Helping Others Using Accounting and Research (Math)[300]

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[294] Psychology Today, "Darcia Narvaez, Phd," available at https://www.psychologytoday.com/experts/darcia-narvaez-phd [accessed September 20 2016].
[295] Darcia Narvaez and Daniel K. Lapsley, "Teaching Moral Character: Two Alternatives for Teacher Education," *The Teacher Educator* 43, no. 2 (2008), 156.
[296] Narvaez and Lapsley. "Teaching Moral Character: Two Alternatives for Teacher Education," 156.
[297] Narvaez and Lapsley. "Teaching Moral Character: Two Alternatives for Teacher Education," 156.
[298] Narvaez and Lapsley. "Teaching Moral Character: Two Alternatives for Teacher Education," 157.
[299] Darcia Narvaez, Tonia Bock and Leilani Endicott, "Who Should I Become? Citizenship, Goodness, Human Flourishing, and Ethical Expertise," *Teaching in Moral and Democratic Education*, eds. Wiel Veugelers and Fritz K. Oser (Bern: Peter Lang Publishers, 2003), 52.
[300] Narvaez, Bock and Endicott, "Who Should I Become? Citizenship, Goodness, Human Flourishing, and Ethical Expertise," 52.

In her approach, character education should not be designed as a separate subject, but should be infused into the life and functioning of educational institutions. Ethics and ethical issues cannot be separated from everyday lives. In the same way, schools should not marginalize ethics and character development from the students in the schools. Teachers can include the discussion of various moral issues in every subject. They can also encourage formation of moral sensitivity, judgment, motivation and action through the lessons they deliver.[301]

4.3.2. HOW TEACHERS ARE PREPARED FOR CHARACTER EDUCATION?

Narvaez questions how novice teachers are prepared for character education and presents two models. In the first, called 'minimalist' or *Best Practice Education*, character education happens as a result of good teaching. There is no need for additional courses in ethics and moral education. The moral formation of students happens when they have a possibility to be taught by outstanding and professional teachers who are experts in their field.
The positive aspect of 'minimalist' or *Best Practice Education* is the application of the best educational practices, such as cooperative learning, democratic decision-making, active learning and prosocial development. This approach promotes autonomy and communal activities. The shortcoming of this model is that it neglects conscious and intentional character education. Education in morality becomes a part of the hidden curriculum.[302]

The second proposal, called 'maximalist' or the *Broad Character Education Perspective* agrees that there is a need for knowledgeable and competent teachers, but that this is insufficient. It is necessary that novice teachers also get adequate instruction about character and moral formation. Children and youth face many challenges of the modern society which are not always positive for their social and moral development. The teacher's role is to help them to know how to deal with the negative and toxic elements in their lives. Their role is also to design a classroom as a place where students would flourish, and not only receive academic instruction.[303] For this reason, educational institutions need to have educators, who are not only knowledgeable in their subject areas, but also in the subject of moral education.

Furthermore, this model considers character education as a treatment or an outcome. Character education is very often viewed as a measure against negative trends among adolescents, such as risky behavior, teen pregnancies, substance use, school-dropout and low grades.[304] Narvaez explains what the goal of *Broad Character Education* is focused on:

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[301] Narvaez, Bock and Endicott, "Who Should I Become? Citizenship, Goodness, Human Flourishing, and Ethical Expertise," 52.
[302] Daniel Lapsley, Anthony C. Holter and Darcia Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].
[303] Narvaez and Lapsley. "Teaching Moral Character: Two Alternatives for Teacher Education," 158.
[304] Lapsley, Holter and Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].

> wide range of psychosocial prevention, intervention and health promotion programs that cover a wide range of purposes, including health education, problem-solving, life skills training, and positive youth development, among others.[305]

Its conceptual framework is based on the results of developmental science:

> A credible character education must resemble dynamic multisystems models of development and be located within contemporary theoretical and empirical frameworks of developmental science if it is going to understand adequately the mechanisms of change, plasticity, prevention, resilience, and the very conditions and possibilities of what it means to flourish—to live well the life that is good for one to live.[306]

Narvaez points out that the limitation of this model is the lack of the use of concepts such as morality, virtue and character. It is oriented to the reduction of negative and risky trends among youth. The concepts that are used come from developmental science and from psychopathology. This model is not focused on increased moral abilities nor on the cultivation of virtues, but on reducing problematic behavior and youth disorder.[307]

Narvaez questions the actual definition of character education. Is it defined by treatment or by outcome? She notes that one of the projects of 'maximalist' or the *Broad Character Education Perspective* - the Seattle Social Development Project (SSDP) - has achieved outcomes desirable to *Broad Character Education*, although its theoretical foundation is not based on virtue ethics, but on a social development model.[308] Narvaez believes that moral education can be enriched with the theoretical findings and empirical results from other sciences. Therefore, *Broad Character Education* should have a place within the preservice teacher education curriculum.[309]

Besides these two models, *Best Practice Education* and *Broad Character Education*, there is a third perspective, *Intentional Moral Character Education*. This model is committed to the long-term moral formation of children and young people. Narvaez notes that the previous two models are essential but not completely adequate. To put it in her words, "it is not sufficient to equip

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[305] Lapsley, Holter and Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].

[306] Lapsley and Narvaez, "Character Education,"271.

[307] Lapsley, Holter and Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].

[308] Lapsley and Narvaez, "Character Education," 273.
The Seattle Social Development Project (SSDP) is grounded on a social development model with the strong emphasis on social environments. This program reported successful results in terms of school bonding and academic achievement. Positive results were also reported with regard to adolescent health risk behaviors (i.e. students with strong school attachment were less involved in the use of drugs, less involved in misconduct and joining gangs). See Lapsley and Narvaez, "Character Education," 273.

[309] Lapsley, Holter and Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].

students with the skills necessary to negotiate the demands of modern life."[310] She believes that "the task of preparing morally adept individuals requires a more intentional programmatic instructional focus."[311]

As an example of *Intentional Moral Character Education*, Narvaez proposes the *Integrative Ethical Education* framework. This approach is specifically developed by Narvaez. The aim is to implement successful practices of character education into regular academic curriculum and into the life of the school.[312]

Her work on character education is based on four criteria. First, Narvaez understands character through the lens of skills. She adopts this idea from Plato who considers a virtuous person to be the one who trained and readily practiced various virtues. For instance, a just person is the one who has developed "highly-cultivated skills" through training and practice.[313]

Second, she adopts Plato's understanding of character formation as "a matter of nurturing skills towards high levels of expertise."[314] She employs results from cognitive science in order to understand how to develop ethical expertise.

Third, Narvaez argues that the pedagogy of character education has several advantages: character education is related to an active cognitive approach to learning, skills are teachable and the progress can be assessed.[315]

Fourth, Narvaez suggests that character education should take into account the values of their own communities. Thus, in response to the question "whose values will be taught?" Narvaez claims that character education should implement the values of the local community.[316]

In the following section we are going to examine in a more in depth way, the *Integrative Ethical Education* approach and in what way this can enrich the subject of character education.

4.3.3. INTEGRATIVE ETHICAL EDUCATION AS DEVELOPING EXPERTISE: A FRAMEWORK FOR CHARACTER FORMATION

Integrative Ethical Education (IEE) is an "intentional, holistic, comprehensive, empirically derived approach to moral character development."[317] It is not only convenient for children in

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[310] Lapsley, Holter and Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].

[311] Lapsley, Holter and Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].

[312] Darcia Narvaez, "The Expertise of Moral Character," available at http://www.aaeteachers.org/newsletters/julyaugustnews.pdf. [accessed September 26 2016].

[313] Narvaez, "The Expertise of Moral Character," available at http://www.aaeteachers.org/newsletters/julyaugustnews.pdf. [accessed September 26 2016].

[314] Narvaez, "The Expertise of Moral Character," available at http://www.aaeteachers.org/newsletters/julyaugustnews.pdf. [accessed September 26 2016].

[315] Narvaez, "The Expertise of Moral Character," available at http://www.aaeteachers.org/newsletters/julyaugustnews.pdf. [accessed September 26 2016].

[316] Narvaez, "The Expertise of Moral Character," available at http://www.aaeteachers.org/newsletters/julyaugustnews.pdf. [accessed September 26 2016].

[317] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 316.

elementary school, but also for adolescents in higher education institutions. It is called integrative for several reasons.

First, it incorporates Aristotelian virtue ethics and Kohlberg's rational moral education.[318] It embodies classical concepts from the Greeks, such as human flourishing (*eudaemonia*), excellence (*arête*), practical wisdom (*phronesis*) and expertise (*techne*).[319] Human flourishing is not something that a person achieves alone – the community plays a role as well.[320] Narvaez states that virtue ethics is an important source for character education.

Second, character is understood not only in light of philosophy, but also psychology and the current sciences. Narvaez argues that for the proper understanding of character we need insights from developmental theory, cognitive science, literature on expertise and positive psychology.

Besides being integrative, the *Integrative Ethical Education* approach is grounded in the "notion of expertise development."[321] Expertise is defined as a "refined, deep understanding that is evident in practice and action."[322]

When Narvaez discusses expertise she does not have in mind merely technical or intellectual abilities. In contrast, expertise refers to "the full capacities of the individual, "flowing" in a synchrony of all systems working together in a goal-directed fashion to express virtue in action."[323] She explains that ethical expertise is not just about what a moral agent does, but what he or she is inclined to and prefers to do. Briefly put: "It is a complex of characteristics, skills, and competencies that enable ethical behavior and sustain one in pursuing the life that is good for one to live."[324]

Narvaez discusses how experts and novices differ. The difference is visible through three major instances. First, experts differ from novices in the knowledge they possess, which is better organized. Second, experts perceive the world in a different way to novices – they have greater perception of details and opportunities. Third, experts behave differently. In attempting to solve problems, novices invest more effort, while experts perform automatically (due to the skills they have developed). Narvaez explains that expertise "requires a great deal of practice that is beyond the usual everyday amount of exposure to a domain; therefore, it must be deliberately cultivated."[325]

Narvaez grounds herself in the Ancient philosophy, primarily that of Aristotle. For her, virtue is a form of expertise and a virtuous person is "like an expert who has highly cultivated skills-sets of procedural, declarative and conditional knowledge—that are applied appropriately in the circumstance."[326] Moral exemplars are those who display "moral (knowing the good) and

[318] Narvaez, "Integrative Ethical Education," 229.
[319] Lapsley and Narvaez, "Character Education," 281.
[320] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 316.
[321] Narvaez, "Integrative Ethical Education," 716.
[322] Narvaez, "Integrative Ethical Education," 716.
[323] Narvaez, "Integrative Ethical Education," 716.
[324] Lapsley and Narvaez, "Character Education," 282.
[325] Narvaez, "Integrative Ethical Education," 716.
[326] Darcia Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," in *Values Education and Lifelong Learning: Philosophy, Policies, Programs*, eds. David N. Aspin and Judith D. Chapman (Dordrecht: Springer Press, 2007), 3.

practical wisdom (knowing how to carry it out in the situation). Expertise is applying the right virtue in the right amount at the right time."[327]

4.3.3.1. The Four-Component Model for Moral Experts

Moral experts demonstrate their moral behavior through ethical sensitivity, ethical judgment, ethical focus and ethical action. Narvaez uses this four-component model which, according to her, is fundamental for a person to behave morally.[328] The four-component model provides a holistic vision of a moral agent – one who has sharp perception and empathy for others, good moral judgment, ethical focus and a determination to act and behave morally.[329]

We shall discuss briefly these four components or processes.

1. Moral sensitivity is associated with the "perception and interpretation of the events and relationships in the situation."[330] An important characteristic of sensitivity is that a person is able to recognize certain situations as ethical/unethical (e.g. sexist language). Moral sensitivity enables a person to understand social situations and to know how to interpret them. Experts in ethical sensitivity interpret a moral situation better and more quickly than novices. They take into account the views of other people and decide to be considerate and responsive to them.[331]

The experts in ethical sensitivity aim to answer the following questions: what is the problem and why did it happen? How much time is available for making a decision? Who will be affected by the decision? With whom can we talk about the problem? What are the possible consequences (for student, family member etc.)? What are the potential benefits? In what way can the problem be solved? What would be a preferred solution (from the perspective of one's family, community etc.)? Are there other possibilities?[332]

Narvaez suggests that teachers can encourage ethical sensitivity, primarily through "modeling sensitive communication and actions, [and] verbalizing empathic and compassionate reactions."[333] She argues for an "emotionally safe environment " where students are allowed to make mistakes and encouraged to try again. Teachers should provide useful and friendly feedback in guiding students' moral formation.[334]

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[327] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 3.
[328] The four component model is developed by her mentor James Rest. See Lapsley and Narvaez, "Character Education," 282.
[329] Lapsley and Narvaez, "Character Education," 282.
[330] Darcia Narvaez, Leilani Endicott, Tonia Bock and Christyan Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Sensitivity* (MN: Department of Children, Families and Learning, 2001), 8.
[331] Narvaez and Lapsley, "Teaching Moral Character: Two Alternatives for Teacher Education," 164.
[332] Darcia Narvaez, *Nurturing Character in the Middle School Classroom: Introduction to the Project and to the Framework* (MN: Minnesota Department of Children, Families and Learning & the University of Minnesota, 2001), 18.
[333] Narvaez, Endicott, Bock and Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Sensitivity*, 8.
[334] Narvaez, Endicott, Bock and Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Sensitivity*, 8.

2. Moral judgment enables a person to decide what the best moral decision is and what action should be taken. Therefore, two crucial questions that a person needs to ask are: "What is the best action to take?" and "Why is this action the best?" A moral agent evaluates various choices and alternatives and knows how to responsibly and wisely solve a moral problem.[335] Experts in moral judgment know how to solve complex moral issues while considering the possible consequences and outcomes.[336] In order to solve a problem, a person must have basic intellectual abilities that are necessary to: i) systematic decision making, ii) understanding what the moral problem is, iii) judging what the best decision is and iv) planning how to concretize that decision.[337]

Teachers can help students to grow in their ethical judgment in various ways. Narvaez suggests that they can refer to their ethical decisions and explain why they opted for them. Next, teachers can reflect and discuss certain ethical problems and the possible solutions with the students. Students should also have the possibilities to make their own decisions and to assess their effects.[338]

3. Moral motivation and ethical focus appertain to the person who adheres to moral value and is focused in fulfilling it.[339] Experts in ethical focus develop their identity according to their moral commitments.[340] As Narvaez states, they are "driven by an ethical identity."[341] With their actions they do not cause harm to the self and others. For this reason moral motivation is closely related to respecting other people and responsible behavior.[342]

Teachers encourage moral motivation when they discuss their own experiences and when they create an environment which promotes respectful and responsible behavior.[343]

4. Implementation or ethical action is the final necessary condition for a person to behave ethically. It involves two aspects: personal skills (e.g. courage, working hard) and social and psychological capacities to complete the ethical action.[344] Experts in this field do what is

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[335] Darcia Narvaez and James Rest, "The Four Components of Acting Morally," available at http://www3.nd.edu/~dnarvaez/documents/NARVAEZREST.pdf. [accessed September 26 2016].
[336] Narvaez and Lapsley, "Teaching Moral Character: Two Alternatives for Teacher Education," 164.
[337] Darcia Narvaez, Leilani Endicott, Tonia Bock and Christyan Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Judgement* (MN: Department of Children, Families and Learning, 2001), 8.
[338] Narvaez, Endicott, Bock and Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Judgement*, 8.
[339] Narvaez and Rest, "The Four Components of Acting Morally," available at http://www3.nd.edu/~dnarvaez/documents/NARVAEZREST.pdf. [accessed September 26 2016].
As an example Narvaez mentions the case where a teacher witnesses that a student is insulting another student. In such a situation, the teacher should stop teaching the lesson and focus on moral action. See, Narvaez, *Nurturing Character in the Middle School Classroom: Introduction to the Project and to the Framework*, 22.
[340] Narvaez and Lapsley, "Teaching Moral Character: Two Alternatives for Teacher Education," 164.
[341] Darcia Narvaez, Leilani Endicott, Tonia Bock and Christyan Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Motivation* (MN: Department of Children, Families and Learning, 2001), 8.
[342] Narvaez, Endicott, Bock and Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Motivation*, 8.
[343] Narvaez, Endicott, Bock and Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Motivation*, 8.
[344] Narvaez and Rest, "The Four Components of Acting Morally," available at http://www3.nd.edu/~dnarvaez/documents/NARVAEZREST.pdf. [accessed September 26 2016].

necessary to perform ethical action.[345] If a person does not have the skills for ethical action, it may be difficult to complete it, regardless of how sensitive and motivated a person is.[346]

In this regard, Narvaez mentions some questions which need to be asked before the action is taken: What are my attitudes about performing this action? Is it possible to take this action? What needs to be done in order to complete this action? Do I need help from somebody else? What is my alternative plan if this will fail? How do I stay determined and courageous through the whole process? What are the consequences of the action? How does this action affect me and other people? Are the results of the taken action positive? Shall I change in the future the decision and the course of action?[347]

Teachers foster ethical action skills by being good models, by sharing with students the actions they have made and obstacles they had to overcome. Students should also have opportunities to practice and improve their ethical action skills.[348]

Narvaez explains that these four components are not personality traits, nor virtues – they are "internal processes necessary to produce a moral act."[349] Furthermore, people may differ in terms of how well they function in each of these processes. As an example, a person may have developed great ethical sensitivity, but is poor when it comes to ethical judgment or ethical action.[350]

4.3.4. INTEGRATIVE ETHICAL EDUCATION: STEP-BY-STEP CHARACTER EDUCATION

Narvaez explains that the goal of the *Integrative Ethical Education* is:

> the development of important competencies that contribute to productive adaptation to the demands of adulthood, but that these competencies are understood as clusters of skills that one may learn or practice to varying degrees of expertise.[351]

In order to develop moral competencies and to influence moral and character development, she highlights five steps:

1) Establishing a caring relationship with each student, 2) *Establish a climate supportive of achievement and ethical character*, 3) *Teach ethical skills across the curriculum and extra-curriculum using a novice-to-expert pedagogy*, 4) *Foster student self-authorship and self-*

[345] Narvaez, "The Expertise of Moral Character," available at http://www.aaeteachers.org/newsletters/julyaugustnews.pdf. [accessed September 26 2016].
[346] Darcia Narvaez, Leilani Endicott, Tonia Bock and Christyan Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Action* (MN: Department of Children, Families and Learning, 2001), 8.
[347] Narvaez, *Nurturing Character in the Middle School Classroom: Introduction to the Project and to the Framework*, 23.
[348] Narvaez, Endicott, Bock and Mitchell, *Nurturing Character in the Middle School Classroom: Ethical Action*, 8.
[349] Narvaez and Rest, "The Four Components of Acting Morally," available at http://www3.nd.edu/~dnarvaez/documents/NARVAEZREST.pdf. [accessed September 26 2016].
[350] Narvaez and Rest, "The Four Components of Acting Morally," available at http://www3.nd.edu/~dnarvaez/documents/NARVAEZREST.pdf. [accessed September 26 2016].
[351] Lapsley and Narvaez, "Character Education," 281.

regulation, 5) *Restore the village: asset-building communities and coordinated developmental systems.*

Step 1: *Establishing a caring relationship with each student.*

Narvaez believes that caring relations among teachers and students are the best prerequisite for successful character education. A caring relationship should be, in ideal circumstances, established at home, inside the family circle. Such a relationship provides the love and affection needed for a child's moral, intellectual, emotional and social development. However, Narvaez remarks that this is not often the case in the U.S. Mostly, due to working pressures of both parents and due to other activities which take additional time from the family life.[352] She underlines how a caring relationship with adults is an essential factor against poor outcomes for a child. A child has to have a caring relationship with at least one person from the family, and one outside the family.[353]

Teachers can influence the development and well-being of their students by behaving in a caring way toward them.[354] Good relationships with their teachers produce a welcoming atmosphere in the classrooms and a sense of belonging. That is associated with greater academic achievement and greater involvement in studies. These benefits are also reported among at risk-students.[355]

Narvaez suggests that a teacher can express care not only generally to students in a classroom, but this care can also be individualized, like in the case of a good parent. This would require getting to know the student, building his or her talents and competencies, guiding them through their growth and giving them a sense of belonging.

Establishing a caring relationship is not always easy; it is easier with younger children in elementary school than with older ones. However, a teacher has to invest in making a classroom a more human place. In such an environment students feel better and safer and show greater interest for both academic and moral learning.[356]

Narvaez highlights the benefits of caring school communities and caring relations, such as greater attachment to school. Students who experience stronger connection with schools are less delinquent and are less engaged in unhealthy behaviors (e.g. drug and alcohol abuse and violence).[357] Studies showed that students had higher motivation for studying, less problems with school rejection, distress and depression, were more optimistic and had better grades. School attachment also had a positive impact on those students whose families had bad

[352] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 316.
[353] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 316.
[354] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 316.
[355] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 317.
[356] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 317.
[357] Lapsley, Holter and Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].

parenting.[358] In contrast, students who had low attachment to school demonstrated behavioral problems that involved anxious and depressive symptoms.[359]
Narvaez states that it is important for teachers to learn how to create caring classrooms and to know what skills and strategies are required to foster a caring climate. She argues that students will behave in a self-protective way if there is a lack of a caring relationship and emotional motivation.[360] A student will be to a certain extent blocked from the process of learning. In her belief, it is vital to form a healthy caring and emotional connection. She writes,

> An emotional connection provides the bridge for communication and influence. Without it, academic motivation is reliant on the residue of family motivation—which may be enough for many Asian Americans, for example, but is not sufficient for other students in American classrooms.[361]

Step 2: Establish a Climate Supportive of Achievement and Ethical Character

Narvaez is aware of how educational institutions, schools and classrooms have an important role when it comes to the education of morality. She argues how family and community ties are not as strong as before and a child and a young person spends a lot of their time in the school environment:

> In simpler times, children learned morality through observation and direct contact with adults during the basic chores and activities of life at home and in the local community. Divorced from the everyday life of most adults and placed in the artificial learning setting of the school, children's social life today revolves around the classroom and school. It is here they learn how to get along with peers, how to participate in group work and decision making, how to be a citizen, and many other skills they take with them into adulthood.[362]

Narvaez refers to one study conducted by Solomon et al. in 2002 which discusses the criteria for making a classroom and school places with a positive, caring climate. These are: i) positive interactions among students and professors, ii) collaboration is promoted, iii) students exercise

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[358] Lapsley, Holter and Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].
[359] Lapsley, Holter and Narvaez, *Teaching for Character: Three Alternatives for Teacher Education*, available at http://www3.nd.edu/~dlapsle1/Lab/Articles_&_Chapters_files/Lapsley%20Holter%20Narvaez%20%20Revised v8.pdf. [accessed September 22 2016].
Narvaez refers to the Developmental Studies Center (DSC) which confirms many positive aspects of altruistic, cooperative and helping behavior, including conflict resolution and respect and concern for other people. The DSC aims to create schools as caring communities where caring and help will be seriously fostered - through students' collaboration, work on common goals, reflection on social values and democratic participation of students. When DSC programs are incorporated within schools, positive outcomes are achieved. For example, students demonstrated greater prosocial behavior and understanding of democratic values, increased conflict resolution skills and greater sense in perceiving the classroom as community. See Lapsley and Narvaez, "Character Education," 273-274.
[360] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 317.
[361] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 317.
[362] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 317.

autonomy and have an impact on classroom rules and policies, iv) teachers and educators display warmth, support and acceptance in their encounters with the students, v) teachers are positive role models, vi) students have many opportunities to exhibit caring and helping behavior.[363]

Studies confirm the benefits of having a caring teacher, but also the benefits of a caring classroom climate for growth. Research reveals that students who did not do very well in schools had a decreased sense of belonging. In contrast, when schools and classrooms nourish care and respect as important qualities, students experience safety, both physically and psychologically and greater attachment to their school. Moreover, a positive and caring climate fosters better academic performance, greater engagement for school and studying and benefits for their moral formation. In general, a caring classroom climate encourages healthy development of students and prosocial behavior.[364]

Step 3: Teach Ethical Skills across the Curriculum and Extra-Curriculum Using a Novice-to-Expert Pedagogy

Narvaez argues that for moral behavior, all four processes of ethical sensitivity, ethical judgment, ethical focus and ethical action are required. Only then could a person have "noticed a moral need, imagined and reasoned about what action to take, focused themselves on taking the action, and followed [the action] through to its completion."[365]

Closely related to these processes are skills which are attributed to each of these four processes. In the table below all twenty-eight skills are enumerated.

TABLE 1: The Four Processes and Related Skill Categories of the Integrative Ethical Education Model[366]

Ethical Sensitivity	**Ethical Judgment**

[363] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 318.

[364] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 317-318.

[365] Narvaez, "Integrative Ethical Education," 717.

[366] This table is taken from Narvaez and Lapsley, "Teaching Moral Character: Two Alternatives for Teacher Education," 165.
Narvaez based this list on several sources. These sources are primarily moral exemplars who displayed in their life these skills (e.g. Martin Luther King Jr.), classic virtues (e.g. justice), and modern virtues (e.g. assertiveness). Narvaez also took into account the available research in morality, moral education and positive psychology. She states that these skills are necessary for the flourishing of individuals and communities. See Narvaez, "Integrative Ethical Education," 717.

Understand emotional expression Take the perspective of others Connecting to others Responding to diversity Controlling social bias Interpreting situations Communicate effectively	Understanding ethical problems Using codes and identifying judgment criteria Reasoning generally Reasoning ethically Understand consequences Reflect on the process and outcome Coping and resiliency
Ethical Focus (Motivation)	**Ethical Action**
Respecting others Cultivate conscience Act responsibly Help others Finding meaning in life Valuing traditions and institutions	Resolving conflicts and problems Assert respectfully Taking initiative as a leader Implementing decisions Cultivate courage Persevering Work hard

Narvaez stresses several criteria for the successful pedagogy of character formation. First, it has to be constructivist and needs to develop conscious, explicit understanding and intuitive, implicit understanding.[367] Both explicit and implicit knowledge are considered as important aspects in shaping one's character. The intuitive mind is nourished through "imitation of role models and the appropriate feedback from the environment."[368] The conscious mind (or the deliberative mind) can be "be coached in fine-tuning action and in how to select good environments for intuition development."[369]

Second, students need to be involved in active learning. In Narvaez's approach, students need to have opportunities for "active cognitive processing about content and facilitating self-monitoring understanding."[370]

Third, it is important to have coached apprenticeship for successful character formation. The guide explains what the characteristics of skilled behavior are. He or she helps students to understand the reason for opting for certain decisions and actions.[371]

Finally, students should have an opportunity to benefit from well-structured environments that stimulate appropriate explicit and implicit knowledge. The aim is to expose students to both coached apprenticeship and practice in well-designed contexts.[372]

[367] Lapsley and Narvaez, "Character Education," 282.
[368] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 7.
[369] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 7.
[370] Lapsley and Narvaez, "Character Education," 282.
[371] Lapsley and Narvaez, "Character Education," 282.
[372] Lapsley and Narvaez, "Character Education," 282.

The purpose of *Integrative Ethical Education* is to help novices to progress to expert status in each ethical domain (ethical sensitivity, ethical judgment, ethical focus, ethical action). As Narvaez points out: "children must experience a type of expert-in-training pedagogy, that fosters appropriate intuitions and deliberative understanding for each skill that they learn."[373]

Step 4: Foster Student Self-Authorship and Self-Regulation

Another important component in character formation is the role of self-regulation. Narvaez refers to Aristotle who argued that the process of forming character and developing virtues required practice, effort and guidance from others, primarily from parents and teachers. It is also obligatory to teach a young person to "self-maintain virtue."[374] Research confirms that people who are the most successful are those who regulate their own success and adjust themselves when it is needed.[375] For this reason, Narvaez suggests implementation of self-regulation within *Integrative Ethical Education*. That would happen on both the teacher and the student level. On the teacher level, this involves the following:

> This means taking a systematic intentional approach to building a caring ethical school community, facilitating the development of instructional and ethical skills in all members of the school community, including teachers, administrators, and other staff, as members of a comprehensive learning community.[376]

Integrative Ethical Education empowers the students to take responsibility in the construction of their characters and their lives. Their choices and actions impact how their character is formed, who they become and in what direction their life is going. This model of character education, encourages a student to develop those ethical skills that will help him or her in making good decisions. Students can, with the help of tools, evaluate and self-regulate their progress in every skill they want to develop.[377]

Narvaez claims that in order to become moral experts, students have to "develop and maintain ethical skills, they must increase their metacognitive understanding, self-monitoring skills, and self-regulation for ethical and academic development."[378] The central question which has to

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[373] Lapsley and Narvaez, "Character Education," 283.
Concretely, when it comes to the practice, Narvaez suggests designing lessons around four levels (she based herself on Marshall). At Level 1 "Immersion in examples and opportunities," students recognize the broad picture in the particular subject and learn basic patterns. At Level 2 "Attention to facts and skills," teachers draw students' attention to the details in order to build elaboration knowledge. Skills are gained through focused attention. At Level 3 "Practice procedures," students have opportunities to practice skills, to plan steps for the solving of the problem and for exploration. Skills can be attained through diligent practice. At Level 4 "Integrate knowledge and procedures," students know how to execute plans, how to solve problems. They apply systematic knowledge across various domains and continue to build concepts and skills. See Narvaez, *Nurturing Character in the Middle School Classroom: Introduction to the Project and to the Framework*, 27.
[374] Lapsley and Narvaez, "Character Education," 283.
[375] Lapsley and Narvaez, "Character Education," 283.
[376] Lapsley and Narvaez, "Character Education," 283.
[377] Narvaez, Bock and Endicott, "Who Should I Become? Citizenship, Goodness, Human Flourishing, and Ethical Expertise," 51.
[378] Lapsley and Narvaez, "Character Education," 283.

lead every student is: "Who should I be?" and "What should I become?" Narvaez refers to Christine Mckinnon who argues that a person has to construct his or her own character and become a person of integrity. In order to do so, much critical reflection and practice is needed. Unfortunately, it may happen that a moral agent fails and pays insufficient attention to constructing a self or he or she becomes wicked.[379] Narvaez suggests that students have to reflect on the consequences of their best and worst made decisions (e.g. to examine the danger of their own human bias or wickedness). The construction of character is a task that is lifelong and it is important that children become interested in the process of shaping their character from an early age.[380]

Step 5: Restore the Village: Asset-Building Communities and Coordinated Developmental Systems

The Integrative Ethical Education model emphasizes that an individual cannot function alone, separated from others. This does not amount to a flourishing life. Community is an important aspect for a person's growth, development and moral formation. Communities are places where a person can exercise his or her moral competencies and virtues.
Character education should not only consider the development of ethical skills of the students, but also of educators and community members. All should be involved in education in morality and how to live a good life in community.[381] As Narvaez points out: "Caring communities with high expectations and involved adults are more likely to raise morally engaged citizens."[382] That is one of the crucial goals for character education. In such a moral climate, persons can reflect together on the questions which deal with the quality of human life, their well-being, and help each other to flourish.[383]

4.3.4.1. An Implementation of Integrative Ethical Education: The Minnesota Community Voices and Character Education Project

We have thus far gained a theoretical concept of *Integrative Ethical Education*: what it is, what are its goals and what are the methods and strategies needed to accomplish these goals. We have learned that it aims to be integrative and combines both virtue ethics and cognitive developmental theory. It takes into account the philosophical concepts of character and virtues, but also the results from current science and pedagogy. This approach to character education is understood as developing ethical expertise, in all four aspects: ethical sensitivity, ethical judgment, ethical motivation and ethical action. In order to develop ethical expertise and to

[379] Narvaez, Bock and Endicott, "Who Should I Become? Citizenship, Goodness, Human Flourishing, and Ethical Expertise," 51.
[380] Narvaez, Bock and Endicott, "Who Should I Become? Citizenship, Goodness, Human Flourishing, and Ethical Expertise," 51.
[381] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 321.
[382] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 321.
[383] Narvaez, "Human Flourishing and Moral Development: Cognitive and Neurobiological Perspectives of Virtue Development," 320-321.

construct a student's character it is also important to design caring environments with caring teachers.

We now turn our attention to how this approach functions in practice, in real life in the schools and classrooms. Narvaez and other scholars have received federal funding in order to develop a research-based approach to character education, convenient for high school students. She, along with other scholars from the University of Minnesota, have provided a comprehensive approach which aims to form character, based on the novice-to-expert idea.

They have conducted a study over a one year period in order to answer the following three questions: i) Is there any measurable improvement among schools who implemented this program? ii) Were there differences among schools who had a high commitment for this program in comparison to those schools who had a low commitment? iii) What are the specific features and outcomes of those schools who have successfully applied this program?[384]

After one year of evaluation, obtained results showed that there were important differences between the schools that had high and low commitments to this program.[385]

Highly committed schools had seriously implemented the character program in all aspects of school life: including academic curriculum, school projects, etc. The majority of the teachers were involved in fostering ethical skills and teaching them through their lessons. School staff perceived positive changes in students and better academic results (in contrast to low committed schools). Furthermore, the study reported that the most successful results were achieved when there was focused, intense intervention in a short period of time. If the intervention is less intense, it requires more time to get the desirable outcome (e.g. developing ethical sensitivity). Finally, schools who were the most effective in developing ethical skills were the schools where a large number of teachers and staff were involved and committed to this program. Due to the serious implementation and frequent promotion of ethical development, students had the opportunity to become more engaged with ethical issues and messages.[386]

Narvaez explains that she wanted to provide a framework for character education and not a "manualized curriculum."[387] Concretely, she and her team designed a booklet which offered ideas of what should be taught about character. They provided numerous examples for supporting character formation and developing expertise at every level. Moreover, Narvaez desired the character formation program to be implemented into the regular curriculum and kept flexible for educators. She left it up to the educators to decide which ethical skills their students needed the most. Accordingly, Narvaez and her team would draw special attention to specific ethical skills and their development.[388]

[384] Darcia Narvaez, "The Minnesota Community Voices and Character Education Project," *Journal of Research in Character Education* 2, no. 2 (2004), 96.
[385] Narvaez, "The Minnesota Community Voices and Character Education Project," 109-110.
[386] Narvaez, "The Minnesota Community Voices and Character Education Project," 109-110.
[387] Narvaez, "The Minnesota Community Voices and Character Education Project," 110.
[388] Narvaez, "The Minnesota Community Voices and Character Education Project," 110.

4.3.5. CHARACTER EDUCATION AS A NARRATIVE AGAINST MASSIVE MEDIA AND CONSUMERISTIC VALUES

Narvaez states that children develop those values to which they are the most frequently exposed. In our contemporary time, this involves the values that are promoted by media, advertising, celebrities – children and young people are exposed to these influences more than ever before. In such a consumer culture there is an ongoing stimulation of artificially evoked desires and status seeking.[389] What is considered a virtue is to be a good consumer.[390]
Moreover, there is an invasion of new technology and video games which shift how we communicate with each other. Narvaez comments that it seems that real, face-to face encounters are becoming less significant. She questions what parents and educators can do in such a situation? She believes that the solution is in "providing favorable and frequent experiences of moral engagement."[391] Narvaez points out,

> Educators can market morality in the same way that advertisers market products-- by fostering a teacher discourse that draws attention to moral issues and providing opportunities for satisfying social experiences.[392]

Narvaez highlights the importance of stories as an important tool for learning. She notes how advertisers are aware of that and manipulatively use it: "Advertisers are skilled story tellers, emphasizing the sense of "belonging" that buying a product will bring."[393]
However, teachers are not helpless in confronting these types of consumeristic and materialistic stories. They should act as role models and engage in conversation with students about their own moral decisions. They can share with them their own striving to be moral. Teachers can also read stories that foster the student's moral thinking and imagination. Narvaez suggests that all these practices can be very enriching.[394]

Educators should motivate students to decide upon their own moral ideals (e.g. how can you make your place of living a better place?) Through this type of questioning, adults help to build new moral narratives. Narvaez emphasizes that adults do have impact on student's narratives.[395]
Students learn best through concrete experience. They should have opportunities to gain positive experiences of helping others and bringing about positive change in their communities. The goal of character education is not simply reducing youth delinquency or enabling young persons to function as moral persons. This can lead to moral individualism. In contrast, successful character education forms ethical people who are capable of bringing about positive change, not only for themselves, but also for other people. To put it in Narvaez's words: "Ethical

[389] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 8.
[390] Narvaez refers to President Bush who suggested American people go shopping after the terrorist attacks on September 11, 2001. A good citizen is equated with the one who engages in the activity of buying. See Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 8.
[391] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 8.
[392] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 8.
[393] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 8.
[394] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 8.
[395] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 8.

people shape the world in ways that bring about more joy and love in individuals and communities, leading to greater human and global flourishing.[396]
That is against the values that the consumer and mass media culture propagates of gaining greater social status and becoming part of a culture where material goods have a magical meaning. For Narvaez the essence of character education is to form wise and caring students who think not only about their own interests and needs, but who are unselfish and considerate towards others. That kind of person is interested in questions about how to live a good and virtuous life and how he or she can contribute to making his or her community a better place to live.

4.3.6. CRITICAL REMARKS ON NARVAEZ'S WORK

One of the major characteristics of Narvaez's work on moral education is that it is a comprehensive approach which integrates moral philosophy, psychology and cognitive science. In the existing literature on moral education, it is rare to find a scholar who approaches the subject of moral education in such an interdisciplinary way. That makes the *Integrative Ethical Education* model an innovative approach within character education. Narvaez aims to incorporate the best findings from virtue ethics and rational moral education. She remains deeply rooted in Plato's and Aristotle's moral perspective of what makes for a flourishing life and how to become a virtuous person.
She emphasizes the importance of reasoning and will as important aspects of a person's autonomy. In her scholarship, Narvaez applies the up to date results from neurobiology, evolutionary biology, anthropology and pedagogy and shows how they inform us about a person's morality and how to live a moral life. Her narrative on moral education is compelling. It is understood as developing ethical expertise where she offers a step by step approach from becoming a novice to the expert. She believes every person can attain virtue, but that certain conditions are to be met first, like caring role models and mentors and supportive environments. These conditions promote and encourage the moral development of children and young people and enable a person to build ethical skills.

Besides developing a character approach on the theoretical level, the *Integrative Ethical Education* model is also very practical. Narvaez's pedagogy for moral formation can be easily implemented within the regular academic curriculum which has been proven by research. The research provides evidence about the positive impact that this character program has on advancing moral competencies of the student.
Some scholars, like Paul Lewis, notes how Narvaez's idea on developing ethical expertise and ethical skills displays a very detailed explanation of a person's moral functioning. He comments,

[396] Narvaez, "How Cognitive and Neurobiological Sciences Inform Values Education for Creatures Like Us," 8.

> While one might wonder about some of the terminology and logic behind this classificatory scheme, it represents an impressive attempt to offer a thick description of the skills involved in moral behavior.[397]

In an attempt to evaluate the *Integrative Ethical Education* model, several criteria were outlined as important to the fulfilment of moral development. First, an explanation of mature and moral functioning and its significance for individuals and the community. Further, such a theory has to provide methods and strategies that foster moral development. Lastly, a theory has to explain the reason for common moral failure.[398] Lewis comments that Narvaez's theory provides an explanation of moral functioning and that moral formation is promoted through her novice-to-expert pedagogy within a caring context. However, Lewis remarks that Narvaez does not say much about moral failure. Although, it can be concluded that the most probable reasons for this failure are a lack of good role models and supportive and caring environments. Lewis notes how Narvaez has satisfied the first two criteria, but not the final.[399]

Michael Lacewing claims that Narvaez has contributed to the theory of moral development by pointing out the concepts of intuition and implicit knowledge. Specifically, what we learn about morality, is not always explicitly and consciously directed, but can also be unconsciously and unintentionally directed.[400] Moreover, he notices that Narvaez especially pays attention to the concept of self-direction or self-regulation. Related to that concept is enabling a person to be dedicated to ethical goals.[401] In general, Lacewing finds that Narvaez's concept of developing ethical expertise is "proactive and autopoetic."[402] He notes that "guiding and holding oneself to a path of action for the sake of an end that one values is a form of autonomy."[403]

Narvaez encourages the assumption of responsibility for the course and direction of one's life as a moral agent. However, the community also plays its role in the moral forming of a person. This is not an isolated process. Rebeca Gotlieb discusses Narvaez's accent on the importance of cooperation and the creation of caring and safe environments. We as human beings are evolved to be cooperative and connected, however, it seems that in Western culture greater emphasis is placed on competition. Narvaez asserts that we have to restore our sense for communal life and for helping others to succeed and flourish more.[404] This is suggested also by Mary P. Whitney who comments on how one of the important aspects of Narvaez's work is her stress on caring and its importance for forming a moral person. Responsive caring has many

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[397] Paul Lewis, "The Emerging Comprehensive Moral Psychology of Darcia Narvaez," *Tradition and Discovery: The Polanyi Society Periodical* 73, no. 3 (2010), 12.
[398] Lewis, "The Emerging Comprehensive Moral Psychology of Darcia Narvaez," 15.
[399] Lewis, "The Emerging Comprehensive Moral Psychology of Darcia Narvaez," 15.
[400] Michael Lacewing, "Expert Moral Intuition and Its Development: A Guide to the Debate," available at https://www3.nd.edu/~dnarvaez/documents/Lacewing_MoralintuitionTopoi.pdf [accessed October 13 2016].
[401] Lacewing, "Expert Moral Intuition and Its Development: A Guide to the Debate," available at https://www3.nd.edu/~dnarvaez/documents/Lacewing_MoralintuitionTopoi.pdf [accessed October 13 2016].
[402] Lacewing, "Expert Moral Intuition and Its Development: A Guide to the Debate," available at https://www3.nd.edu/~dnarvaez/documents/Lacewing_MoralintuitionTopoi.pdf [accessed October 13 2016].
[403] Lacewing, "Expert Moral Intuition and Its Development: A Guide to the Debate," available at https://www3.nd.edu/~dnarvaez/documents/Lacewing_MoralintuitionTopoi.pdf [accessed October 13 2016].
[404] Rebeca Gotlieb, "Neurobiology and the Development of Human Morality: Evolution, Culture, and Wisdom by Darcia Narvaez, Phd," available at http://www.learningandthebrain.com/blog/neurobiology-and-the-development-of-human-morality-evolution-culture-and-wisdom-by-darcia-narvaez/ [accessed October 11 2016].

benefits for a child, but also for the student and for his or her healthy development of the self. Whitney observes that Narvaez draws attention to the need for cooperation and that we have to rethink our priorities as human beings. She encourages the search for wisdom and reexamines how to become a good and virtuous person.[405] With her *Integrative Ethical Education* she has given a unique contribution to the subject of moral development and character education.

Nevertheless, some scholars have expressed certain concerns regarding her ideas on moral development. As previously mentioned, Narvaez aims to apply an interdisciplinary approach in order to better understand how morality is evolved and formed. For instance, she refers to the results from neuroscience. John Callender finds this somehow problematic, since Narvaez does not have a background in neuroscience and "seems at times to struggle with her material."[406] He also thinks that Narvaez does not pay adequate attention to the societal trends which do impact how children are raised, such as "increasing inequality, urbanisation, stagnant family incomes, overpopulation, marital breakdown and the dispersal of extended families."[407] Overall, he is not too satisfied about Narvaez's approach to the issues of morality.

Finally, we believe that Noddings would not be content with Narvaez's assertion that community is the entity which decides which values need to be taught. Noddings' critique on Lickona's character education account has already been mentioned, but we believe that it can be applied here as well. Noddings has certain concerns in this regard, since there can be manipulation and indoctrination from one's community. Everything has to be carefully scrutinized, even the values of one's community.[408]

To conclude, Narvaez's *Integrative Ethical Education* surely brings some new insights into the world of character education. Her approach is comprehensive, but at the same time, it allows flexibility when it comes to its implementation into educational institutions. She understands virtues through the lens of developing expertise and acknowledges that in order to become virtuous, a moral agent has to make progress. Narvaez emphasizes practice and being in charge of what kind of person one wants to become. She also recognizes the difference between novices and experts. Living an ethical life is largely a matter of effort and one's determination to be committed to moral ideals.

CONCLUSION

In this chapter we have explored three scholars and their contribution to moral education: Thomas Lickona, Nel Noddings and Darcia Narvaez. All of them developed their vision and their understanding of what it means to be a moral person and what it means to live a moral and

[405] Mary P. Whitney, "Neurobiology and the Development of Human Morality: Evolution, Culture, and Wisdom, by Darcia Narvaez," *Journal of Moral Education* 44, no. 4 (2015), 537-538.
[406] John Callender, "Neurobiology and the Development of Human Morality: Evolution, Culture and Wisdom, by Darcia Narvaez," *The British Journal of Psychiatry* 206, no. 4 (2015), 348.
[407] Callender, "Neurobiology and the Development of Human Morality: Evolution, Culture and Wisdom, by Darcia Narvaez," 348.
[408] Noddings, *Educating Moral People: A Caring Alternative to Character Education*, 6.

good life. They explained how to achieve moral goals and offered their programs of moral education. One thing all of them share is that moral education has to be oriented toward making a person a better human being.

The underlying question is what is essential for integral moral formation and functioning? Some scholars, like Lickona, will respond – the exercise of virtues. As admirable character traits, they enable a moral agent to be and to do good. Without exercising virtues, a person cannot have a good life. Character education has its foundation in virtue theory, developed by Aristotle. Aristotle's argument – development of character and the practice of virtues necessary for a happy and flourishing life, are pillars for character education.
Similarly, Narvaez also starts from the Greek philosophers, especially Plato, and stresses that virtues are attained through practice. She argues that virtues are skills, a form of expertise and a person has to invest effort if he or she wants to form a particular ethical skill.

Noddings is a bit skeptical toward character education and toward placing a strong emphasis on the formation of virtue. She argues that this does not correspond to what it means to educate a person in morality. The basic prerequisite for a person to attain virtue and to behave morally, does not begin with the exercise of virtues, but with the experience of being cared for. A caring relation is the most important factor that enables a person to grow in morality and finally, to become virtuous. To be clear, Noddings is not against the formation of virtues, but she thinks that education in morality proceeds as follows: establishing a caring relation between carer and cared-for and not from the individual moral agent and his or her striving for virtue.

All of them have their advantages and their weak points. Noddings is probably the most profound in her examination of moral issues. She goes right to the core of moral beliefs, commonly accepted values and moral views. She deeply challenges all of them and reflects deeper than Lickona and Narvaez. Noddings also possesses the ability to write in a simple, approachable and straightforward manner about very complex, controversial and existential issues. Her approach to moral issues is thought-provoking and insightful. She carefully develops compelling arguments and aims to discuss moral issues from various points of view. At the same time, she avoids any form of dogmatism or indoctrination. Noddings develops a sound method of pushing student's thinking further and teaching them to be critical, that is to seek truth, and not to be passive recipients of delivered knowledge. Moreover, she places a strong emphasis on dialogue which serves to share ideas and arguments in order to connect with each other and to establish a caring relation, as opposed to winning an argument with an opponent. Beside dialogue and thoughtful listening, a caring relation is strongly emphasized as the foundation for student-teacher collaboration. This is especially valid for the educational setting where the teacher makes a certain input and influences the moral development of a student.
Noddings is against a narrow vision and a narrow understanding of education. The purpose of education is not only the acquisition of knowledge, but the formation of a whole person into a better and more caring individual. In order to do so, it is fundamental to have an ongoing dialogue of what it means to be a better human being. For her, education is a journey into the

exploration and appreciation of life, and educational institutions are designed to foster interconnectedness, as well as students' autonomy.

Noddings relates education with existing social problems. For her, the context of a person is an important factor that has to be taken into account. It is not sufficient to promote academic achievement, while the basic needs of a student are neglected. State policies should deal with social problems and help families with effective solutions.

She is a great contemporary moral philosopher whose moral insights are intellectually stimulating and refreshing to the subject of moral education and education in general. Her books are interesting and a great tool for educators inviting a reader to rethink his or her current understanding of education and to broaden his or her horizon.

We briefly summarize the most crucial tenets of Noddings' vision of education: establishing caring relations, the strong promotion of critical thinking and bringing about joy and admiration for the lessons that are taught which enrich both the human mind and heart.

Thomas Lickona is a widely influential character educator who approaches the question of how to raise a good child, a good student and a good citizen from a different perspective to Noddings. He strongly underlines the importance of character which has the power to determine the course of one's life, for better or for worse. The advantage of his character approach is that it endeavors to be integral and to take into consideration knowing, feeling and doing. All three aspects, which at times have been undermined in the history of moral education, are important in the education of character. The educational institutions have a crucial role in the formation of students' characters and in fostering those values which are universally accepted and possess objective moral truth. In order to defeat ethical illiteracy, a school has to equally address the academic and moral development of students. The accent should not be placed solely on attaining high scores, but on providing students with opportunities to discuss various ethical issues and express altruistic, cooperative and responsible behavior. A person who does not form virtuous character, and does not become a respectful and responsible citizen, becomes a wound for the whole society.

Moreover, Lickona emphasizes the responsibility that one has toward community and that one's work is not a private matter. With our behavior we impact others positively or negatively. He also fights against destructive behavior among the youth by turning students' attention to living according to admirable qualities. His goal is not only to teach about values, but to help young people to love good and to do good. The reason for doing good lies in intrinsic motivation, and not external reward or punishment.

The formation of character enables a person to live a fulfilling and productive life, and therefore students need to be helped to take responsibility for their characters. Lickona's strength is that he offers a number of practical and comprehensive strategies designed to intentionally foster and to develop strong and virtuous character. He advocates for building moral and flourishing environments where students would be encouraged to opt for the good. In a culture which highly values prestige and social status, Lickona's emphasis on character as the human's greatest accomplishment restores our sense for life priorities and for what is valuable in the life of a human being.

Some of his assertions about character education were not welcomed. He was accused of being biased and religiously inspired when dealing with controversial issues (such as premarital sex

and abortion). Some scholars find his character approach too simplistic in the sense of having an answer to every moral dilemma.
However, we believe that everyone who is engaged in character education should explore his moral agenda. A person will find many resources that are surely able to contribute to the positive construction of one's character within the educational setting.

Our last scholar Darcia Narvaez employs an integral view on moral development and argues that an interdisciplinary approach is needed in order to discuss issues of morality. Her *Integrative Ethical Education* embraces both the tradition from the Ancient philosophers and modern science in order to examine the questions which deal with the formation of a person's character and living a flourishing and fulfilling life.
A positive aspect of *Integrative Ethical Education* is Narvaez's emphasis that character education should be integrative, which means it should employ the best findings from traditional character education and rational moral education. Specifically, the goal is the intentional formation of virtues and the development of intellectual powers for moral reflection. The other advantage is the very detailed explanation of moral functioning and how to attain virtue through a step-by-step program. In order to gain ethical expertise, much practice is required, until ethical skills become a part of a person's moral *habitus*. Narvaez understands the development of moral competencies as a process from a novice to an expert within a caring environment. Her character program develops ethical sensitivity, ethical judgment, ethical focus and ethical action. All four processes are recognized as indispensable to a person's functioning as a moral agent.
Narvaez's and Lickona's approaches have similarities since they both apply integrative approaches to character education and are focused on the formation of virtues and exercise of moral judgement. They both develop programs which deal with the intentional character formation of students and which require a strong commitment from the side of educational institutions.
Naravez is not as profound as Noddings in reflecting over the (controversial) moral issues, and Narvaez also does not challenge moral beliefs as deeply as Noddings, probably because Narvaez is not a moral philosopher. Noddings adopts a more humanistic approach to moral education, than Narvaez, which is, as already mentioned, integrative. Noddings especially draws attention to the need for positive experiences, caring relationships and cooperation as essential for proper moral formation. However, Narvaez does share one thing with Noddings, and that is the need for establishing caring relations and a caring environment in the process of healthy moral development.
Finally, what meaning do these approaches have for educators and educational institutions today? Through comparison of integrative approaches and the care perspective, we wanted to identify not only the differences among Lickona, Noddings and Narvaez, but also what all three of them highlight as essential for a student's moral growth. We also wanted to provide educators with directions for dealing with the moral formation of a student. Several components are found for which all three authors agree to be essential for moral education. These are as follows:
First, Lickona, Noddings, and Narvaez highlight the importance of having good teachers. A good teacher is not only knowledgeable, but is also a positive role model. A good role model makes a positive impact on students' lives. Through their role modelling teachers are focused

on the best in every student and motivate him or her to develop all their unique talents and to grow as a whole person. Second, all three scholars argue for the importance of caring relationships. Relationships based on care, trust and dialogue are proven to be beneficial not only for the student's academic success, but also for one's moral development. A teacher who demonstrates genuine care for a student's well-being and is supportive, will have greater and more positive impact on the development of a student than one who is cold and impersonal. Third, Lickona, Noddings and Narvaez argue that educational environments need to be transformed into caring places and intentionally promote moral education. It is not sufficient that a few individual teachers express care and be positive role models. The educational setting has to be reformed to promote the student's best interests, which include his or her moral development as well. When a larger educational community is involved and collaborates, a greater impact on students' moral growth can be achieved. Fourth, all three authors agree that education has to devote attention to the character formation of students, and not only focus on a student's cognitive abilities. Fifth, moral reasoning and moral discussions are vital for encouraging students' moral understanding and are fostered by all three scholars. Sixth, Lickona, Noddings and Narvaez emphasize that cooperative behavior and helping others to succeed has to be promoted, instead of unhealthy forms of competition. Seventh, all three scholars agree that it is important for students to exercise decision-making and that their ideas and proposals are appreciated. Collaboration and participation within the educational setting are important qualities for making active and responsible persons, but also for building a democratic society. Eight, students should have opportunities to engage in caring activities and service work where their care toward others can be expressed in a real way. Finally, Lickona, Noddings and Narvaez criticize the instrumentalization of education which is not able to provide the type of formation that respects the whole human being, but instrumentalizes them. Scholars argue for education which will be richer and form people who are not only clever, but also better human beings.
These are the most important features which we observed as belonging to the recent approaches to moral education and which we underline as useful for educators in their work with students.

To conclude, the aim of this chapter was to explore Lickona, Noddings and Narvaez and to discuss their insights and their perspectives with regard to moral education. The intention was not only to present their approaches, but to argue that the goal and purpose of education is not only achieving academic competencies, but also moral development. This is in line with our previous chapters, where we have argued against the instrumentalization of education and approaching it only through the narrative of rationality, utility and profit. It is our belief that education has to foster growth in humanity. We offered three different scholars and examined what they find to be crucial for the integral development of the student. All of them agree that holistic education cannot be oriented toward a narrow vision of education, but has to intentionally promote human and caring relations, foster cooperation and dialogue, critical thinking and formation of character.

CHAPTER 5

OFFICIAL CATHOLIC TEACHING ON EDUCATION AND ITS CONTRIBUTION TO MORAL EDUCATION

INTRODUCTION

In the fifth chapter we will turn our attention to how the Catholic Church through its official teaching deals with the theme of education. More specifically, we will explore how official Church documents on education can enrich the dialogue with regard to moral education. It will be argued that official Church teaching provides a distinctive voice and vision, inspired by Christian anthropology and Christian moral tradition, but also that it suffers from serious lacunae. We will observe that, on the condition that it become more consistent with its basic general doctrinal and moral teaching, the Church's teaching on education can make a significant contribution to this theme.

The main reason we decided to employ Catholic teaching and its views on matters of moral education is because we consider moral education to be an interdisciplinary subject which should not only be examined from a psychological, philosophical and educational point of view, but also from a theological perspective. The Catholic Church has for centuries been involved in the education of children and young people and continues to provide education and formation for upcoming generations. The concept of the Catholic Church and its educational contribution can be explored in a number of ways. We can, for instance, explore some of the important historic Catholic figures who did important work in the field of education, such as Thomas Aquinas, St. John Bosco or John Henry Newman. We can also explore religious orders which have as one of their major charisms, education, such as the Jesuits, Dominicans or Salesians. We could also investigate the contemporary practices and policies of Catholic educational institutions. The concept of Catholic education can be explored from various angles. In this chapter, we decided to focus our investigation on the official Catholic Church documents on education. Our goal is to explore how the highest official ecclesial authorities deal with the theme of education through their official teaching, and in particular with the theme of moral education.

Some of the questions we are going to investigate are: How are concepts such as a person's character, virtues and a person's moral dimension addressed? What kind of model of moral education is proposed? What kind of qualities and character traits are put forward as crucial? When dealing with moral concepts, what kind of terminology is displayed?

We will especially analyze official Church documents on education: the first encyclical on Catholic education, *Divini Illius Magistri*, issued in 1929, and the Declaration on Christian Education *Gravissimum Educationis*, promulgated in 1965, during the Second Vatican Council. We will proceed with the Apostolic Constitution *Ex Corde Ecclesiae*, published in 1980. We will also point out other significant post-conciliar documents of the Congregation for Catholic Education: *The Catholic School* (1977), *Lay Catholics in Schools: Witnesses to Faith* (1982), *The Religious Dimension of Education in a Catholic School* (1988), *The Catholic School on the Threshold of the Third Millennium* (1997), *Consecrated Persons and Their Mission in Schools*

(2002), *Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful* (2007), *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love* (2013) and *Educating Today and Tomorrow: A Renewing Passion* (*Instrumentum Laboris*), *2014.*

Our plan is the following: we will outline every Church document, examine its main principles and dedicate special attention to the issues related to the formation of a student and moral education.

The Catholic Church highlights that true education needs to promote integral formation, cultivate anthropological and ethical qualities, encourage service to the common good, build up "a civilization of love," and inspire a love toward wisdom and truth. The community dimension of schools and cooperation is fostered against any unhealthy form of individualism and competition. A person, because of his or her human dignity, should be at the center of all educational endeavors. The person's growth should be the educational priority. A person and education should never be instrumentalized.

We hypothesize that Catholic teaching on education has the potential to enrich moral and character formation with its traditional values of charity, solidarity, acceptance and respect, through encouragement of base-communities, by way of emphasizing the spiritual and transcendent dimension of life, and through engaged collaboration on the common good. In other words, proper religious engagement in the education of the characters of children and young people should not be understood as a dominating presence in one's moral life, nor as a conservative power that aims to regulate a person's behavior via indoctrination.

5.1. CONTEXT OF CATHOLIC EDUCATION

In order to define the identity of Catholic education and its principles, we need to first understand what is distinctive in the Catholic understanding of a human person.

Christian anthropology views a person as a created into the image of a trinitarian God. Due to this trinitarian understanding of God, a person is seen as relational. A person is invited to share life and community with God the Father through the Spirit. He or she is called to become perfect as the Father in heaven and to love God and the neighbor as oneself.[1] A person really lives this relational dimension when he or she enters into community with God and with other persons.[2] As *Gaudium et Spes*, declares, "for by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential."[3]
Every person, especially the one who is most disadvantaged and vulnerable, is highly esteemed in God's sight. The dignity of a human person does not allow one to approach him or her as a means to an end or to evaluate a person according to his or her effectiveness. The dignity of a

[1] Morris, "Selected Official Documents and Statements on Catholic Education," 12-13. See also Matthew 5:48 and Luke 10:27.
[2] World Council of Churches, *Christian Perspectives on Theological Anthropology*, 11.
[3] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes,* 1965, §12 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. [accessed November 2 2016].

human person does not allow any form of antagonism, hostility and prejudice directed against a person.[4] Due to a human person's dignity all attempts which are against persons and which instrumentalize are condemned.

The concept of human dignity is one of the most important tenets of the Second Vatican Council. *Gaudium et Spes* notes that the root cause for human dignity "lies in man's call to communion with God."[5] The document claims that "the Church holds that the recognition of God is in no way hostile to man's dignity, since this dignity is rooted and perfected in God."[6] The dignity of a human person is a source of all other human rights, including the right to education:

> there is a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and rightful freedom even in matters religious.[7]

In this regard, Roebben observes that "the dignity of the other in his uniqueness and otherness is not only an inalienable human right, but also the ground on which human beings can communicate, can live and learn together."[8]

A distinctive Catholic identity influences the idea of Catholic education which involves a particular view on the human person and is shaped within a particular tradition. A human person is seen as a unity where all his or her dimensions need to be harmoniously developed. A strong accent is placed on integral education of all his or her dimensions – intellectual, moral, religious, emotional, spiritual and social.[9]

The Catholic Church is engaged in the questions that explore man as a human being, his or her nature, the purpose of his or her life and the meaning of his or her existence. It is difficult to conceive that the issue of education would be omitted from this analysis. Education is, as Petroc Willey points out, the "pursuit and gaining of the true,"[10] that is accompanied by the invitation

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[4] World Council of Churches, *Christian Perspectives on Theological Anthropology*, 36.

[5] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, 1965, §19 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. [accessed November 2 2016].

[6] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, 1965, §21 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. [accessed November 2 2016].

[7] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, 1965, §26 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. [accessed November 2 2016].

[8] Bert Roebben, "Living and Learning in the Presence of the Other. Defining Religious Education Inclusively," in *Inclusive Religious Education*, eds. Bert Roebben and Katharina Kammeyer (Berlin: Lit Verlag, 2014), 13.

[9] Petroc Willey, "Education as an Ethical Activity," in *Catholic Education: Universal Principles, Locally Applied*, ed. Andrew B. Morris (Newcastle, UK: Cambridge Scholars Publisher, 2012), 6.

[10] Willey, "Education as an Ethical Activity," 3.

to grow in goodness and in virtue.[11] We believe that the Catholic Church can make a specific difference when it comes to the issue of education.[12] As Morris states,

> [I]t can be seen that the distinctiveness of Catholic education derives from the specific characteristics of Catholicism and the Church's understanding of the nature of God and Jesus on which the Church builds its particular view of humanity and the purpose of human existence.[13]

Catholic education encapsulates "Catholic truth, values and tradition" and offers "a particular philosophy of life."[14] Catholic intellectual tradition is rich, and has, throughout human history, given an important contribution to the intellectual development of the West. This tradition can be traced from the beginning of the early Church to the contemporary time. One component of Catholic intellectual tradition is the moral tradition which took place in many Catholic educational institutions, colleges and universities.[15] Melanie M. Morey and John J. Piderit state that one of the aims of Catholic moral tradition within the academic sphere is to "educate students of character," and "[help] them form their personal consciences."[16]

In the following section our goal is to examine the official Church documents – two papal encyclicals, one declaration from the Vatican II, and six documents of The Congregation for the Catholic Education which are important for our understanding of Catholic education. We want to find out how they address education of a human person and how they contribute to the moral development and formation of one's character.

5.2. OFFICIAL CHURCH DOCUMENTS ON EDUCATION

5.2.1. PRE-CONCILIAR DOCUMENT: *DIVINI ILLIUS MAGISTRI* (1929)

We begin with the first encyclical on Catholic education, *Divini Illius Magistri* (*On Christian Education*) published in 1929, by Pope Pius XI. It is called the "Magna Charta" of Catholic Education, and for the first time a document is presented that focuses entirely on the matter of education.[17] The document argues that education is something that belongs inherently to the Church's mission. It is based on the Lord himself, on what he taught about how to live one's life and on what is needed to accomplish eternal life.[18]

One can find essential principles of Catholic education in this papal document. One can also find the analysis about the agents of education - the role of the Church, family and the state and their significance and contribution. The document offers the Church's thinking about the

[11] Willey, "Education as an Ethical Activity," 6.
[12] John W. Donohue, *Catholicism and Education* (New York: Harper & Row, 1973), 17.
[13] Morris, "Selected Official Documents and Statements on Catholic Education," 15.
[14] Cuypers, "The Ideal of a Catholic Education in a Secularized Society," 437-438.
[15] Melanie M. Morey and John J. Piderit, *Catholic Higher Education: A Culture in Crisis* (Oxford: Oxford University Press, 2005), 143.
[16] Morey and Piderit, *Catholic Higher Education: A Culture in Crisis*, 143.
[17] James Jerome Conn, *Catholic Universities in the United States and Ecclesiastical Authority* (Rome: Pontificia Università Gregoriana, 1991), 49.
[18] Morris, "Selected Official Documents and Statements on Catholic Education," 12.

educative role that the Church possesses as part of her mission. It examines the final meaning and goal of education.

5.2.1.1. The Purpose of Education

The Church's mission in providing education is that education be available for everyone and for every nation. This has its foundation in the Lord's commandment to "Teach all nations" (Matthew 23:19). Everyone is invited to receive the gift of the kingdom and salvation.[19]

The encyclical underlines how education is by its own nature related to the pursuit of the human being's final end:

> It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end (…)[20]

Education is considered to be one of the greatest works since it prepares a person for Heaven. Human life is seen as a journey where the final destination is in God. The purpose of the human being's existence is to glorify God through one's life with the help of God's grace and sacramental life.[21] Educational principles of the Catholic Church are inspired by a supernatural vision as Archbishop J. Michael Miller points out:

> The enduring foundation on which the Church builds her educational philosophy is the conviction that it is a process which forms the whole child, especially with his or her eyes fixed on the vision of God. The specific purpose of a Catholic education is the formation of boys and girls who will be good citizens of this world, enriching society with the leaven of the Gospel, but who will also be citizens of the world to come. Catholic schools have a straightforward goal: to foster the growth of good Catholic human beings who love God and neighbor and thus fulfill their destiny of becoming saints.[22]

Several agents are involved in the process of education: family, state and the Church. All of them have their own part to play in terms of responsibilities and obligations. The Church acknowledges that education is a social activity. The agents of education, who are at the same time distinct, but able to cooperate among themselves, have to provide an integral education.

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[19] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 25, available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[20] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 7 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[21] Cuypers, "The Ideal of a Catholic Education in a Secularized Society," 437-438.

[22] Michael J. Miller, "The Holy See's Teaching on Catholic Education," available at http://www.catholiceducation.org/en/education/catholic-contributions/the-holy-sees-teaching-on-catholic-schools.html [accessed October 31 2016].

Despite the fact that in contemporary theology the terminology of 'natural' and 'supernatural' is as good as abandoned, Archbishop J. Michael Miller C.S.B., former secretary of the Vatican's Congregation for Catholic Education, still maintains that Catholic education is inspired by a 'supernatural' vision.' See for instance his book *The Holy See's Teaching on Catholic Schools* (Manchester: Sophia Institute Press, 2006), where he writes that Catholic schools are "inspired by a supernatural vision." Pope Francis does not use this terminology.

Integral education can harmoniously develop all dimensions of a human person. Family and civil society belong to the natural order, while the Church belongs to the supernatural order.[23]

The encyclical stresses that the Church will provide education to everyone, especially to the faithful, as it did throughout history.[24] The rich contribution of the Church in the field of education is acknowledged by the document:

> But if we wonder that the Church in all times has been able to gather about her and educate hundreds, thousands, millions of students, no less wonderful is it to bear in mind what she has done not only in the field of education, but in that also of true and genuine erudition. For, if so many treasures of culture, civilization and literature have escaped destruction, this is due to the action by which the Church, even in times long past and uncivilized, has shed so bright a light in the domain of letters, of philosophy, of art and in a special manner of architecture.[25]

Divini Illius Magistri underlines that Catholic students have to be sent to a Catholic school. A Catholic school is considered as the best option for their proper formation. However, besides attending a Catholic school, students have to be educated by competent teachers. What makes schooling excellent is not primarily the good methods and strategies that the school employs, but being educated by good teachers. A good teacher is a good role model, displaying intellectual and moral qualities and demonstrating genuine love to their students.[26] The encyclical acknowledges that having professional and supportive teachers is an important element in the education of students.

5.2.1.2. Parents as the Most Important Educators

Besides highlighting the important role that the Church has in matters of education, *Divini Illius Magistri* has also one other issue that it wants to resolve and to make clear. This comes namely from the context and the background of this encyclical written at a time when the Catholic Church had to defend herself not only from liberalism and modernism, but also from the rise of totalitarian ideology which worships the state.[27]
Pope Pius XI in 1926, three years before the encyclical was published, condemned "a theory of the State which is directly repugnant to Catholic doctrine, namely that the State is its own final field end, that the citizen exists for the State."[28] He also declared that "objective totalitarianism, which subordinated the citizen's whole life, individual, domestic, spiritual and supernatural, to

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[23] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education,* 1929, §§ 11&12 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].
[24] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education,* 1929, §§ 25&26 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].
[25] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education,* 1929, § 25 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].
[26] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education,* 1929, § 88 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].
[27] Derek J. Holmes, Bernard W. Bickers, Peter Hebblethwaite and Peter Doyle, *Short History of the Catholic Church* (London: Burns & Oates, 2002), 63.
[28] Holmes, Bickers, Hebblethwaite and Doyle, *Short History of the Catholic Church,* 63.

the State is a manifest absurdity in the theoretical order and would be a monstrosity were its realization to be attempted in practice."[29]

This condemnation of totalitarianism one can notice in *Divini Illius Magistri*. It is manifested through the condemnation of the monopolizing of the education of children and young people and the subversion of the authority of parents as their first and most responsible educators:

> Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being.
>
> On this point the common sense of mankind is in such complete accord, that they would be in open contradiction with it who dared maintain that the children belong to the State before they belong to the family, and that the State has an absolute right over their education. Untenable is the reason they adduce, namely that man is born a citizen and hence belongs primarily to the State, not bearing in mind that before being a citizen man must exist; and existence does not come from the State, but from the parents (…)[30]

The encyclical emphasizes that the state must not violate the rights of the parents and parents must not allow the state to take control over the education of their children.

Parents have a natural right and grave obligation to bring up their children and provide them with religious, moral and civil formation as the first educators since this authority is given from God. As the encyclical points out: "This authority is not given for their own advantage, but for the proper up-bringing of their children in a holy and filial fear of God, the beginning of wisdom."[31] Although parents are the first and the most responsible educators, their right to educate is not an absolute, but relies on the natural and divine law and falls under the authority of the Church and care of the state.[32]

The encyclical declares that parents especially have to be careful of which schools they send their children. Parents are advised not to send their children to those schools which place in danger their moral and religious formation. The document urges parents: "to refuse to send them to those schools in which there is danger of imbibing the deadly poison of impiety."[33]

Catholic parents have to send their children to Catholic schools, while non-Catholic schools are forbidden for them, except in special circumstances.[34] Education is closely related to

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[29] Holmes, Bickers, Hebblethwaite and Doyle, *Short History of the Catholic Church,* 63.

[30] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education,* 1929, §§ 34 & 35 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[31] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 74 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[32] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 45 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[33] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 35 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[34] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 79 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

accomplishing the purpose for which God created humanity and for helping a person to achieve eternal life. For this reason, the encyclical states that Christian education is the only perfect education.[35]

5.2.1.3. Formation of the Student: To Become a Man of Character who Follows Jesus Christ

The purpose of Catholic education, which has its source in Jesus Christ, is to form the perfect Christian who follows the life of Jesus. More specifically, the encyclical outlines that the product of Christian education is a man of character who does not only develop natural faculties:

> the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character.[36]

The encyclical declares that the subject of Christian education is "man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural."[37]

Since we have a special interest in moral matters, especially for concepts such as character, virtues and values, we wanted to explore how the first encyclical on education operates with these concepts. We have already mentioned how the goal of education is to form a person of character. The term character appears twice in the document and in both cases refers to the human person.[38] The term virtue appears nine times in the document. Some of the examples are: "moral virtue," "the virtue of purity," "the supernatural virtue," "virtues, personal, domestic and social."[39] The term value is displayed twice: "educational value" of liturgy and art, and "value" of Christian education.[40] The concept of critical thinking does not appear in the text. The term judgment appears twice. First, it refers to the Church, its ability of judgment and

[35] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 7 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].
[36] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 96 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].
[37] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 58 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].
[38] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 96, available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_pxi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].
[39] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, §§ 87, 67 & 100, available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].
[40] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, §§ 76 & 100 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

jurisdiction.[41] Second, it refers to God's judgment.[42] In these two cases it does not address the person's individual capability for making judgments. The only similar term that is applied to a person is a term to judge, which is mentioned once. A person has to judge everything with right reason which is illuminated with faith. The notion of care appears nine times, such as "maternal care" of the Church, "anxious care as tender mother," "father's care," "care of its parents," "administrative care of the state," and "temporal cares."[43]

The encyclical does not provide any concrete model of moral education, nor does it elaborate to a great detail what it means to become a man of character. The main accent is placed on Jesus Christ as a model for a student's way of life.

The document affirms that the Church possesses "the whole of moral truth, *omnem veritatem*" as something that is given her from God. *Divini Illius Magistri* does not neglect that a person can arrive at individual moral truth, however, it states that the wholeness of moral truth belongs to the Church. Any form of education that undermines moral and religious formation is harmful to the society and leads to the disrespect of God, selfishness and immorality.[44]

Christian anthropology understands a human person to be redeemed by Christ. However, disordered inclinations which have their source in original sin, still remain and have to be properly corrected. Therefore, a person has to renew his or her mind and will in order to become enlightened and corrected with the help of grace.[45]

The encyclical condemns pedagogic naturalism which rejects the notion of "supernatural Christian formation." The Church finds this view problematic since it undermines the place of original sin and grace and places its entire emphasis on the natural faculties of a human person. As a result, the freedom of the child can be seen as unlimited and the authority of the teacher dismissed. Moreover, it aims to detach education from the divine law and to abandon any kind of divine authority.[46] Naturalism also had an impact on how the issue of sex education is addressed. That point the Church also finds troublesome due to its purely natural understanding.

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[41] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 19 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[42] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 28 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[43] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, §§ 24, 25, 33, 45 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[44] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 24 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[45] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, §§ 58 & 59 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[46] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, §§ 60 & 62 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

5.2.1.4. The Relation between the State and the Church

The State should not violate the Church's right to be involved in education in the broadest sense of the term. This refers not only to the religious education of children and young people, but to the Church's involvement in all aspects of human life, including the "physical and spiritual, intellectual and moral, individual, domestic and social."[47] John Elias states that: "A primary purpose of the encyclical was to defend the rights of the church in education."[48]

The document acknowledges that the Church's contribution to the field of education and science benefits the state and that the state should not have a fear of it. The Church affirms that the pursuit of arts and science has to be promoted to the advantage of society.[49]

The goal of Catholic education is not to isolate Catholics from the society nor to encourage the abandonment of worldly activities. However, Catholics have to be vigilant and avoid the seduction that the world offers. The encyclical emphasizes that those Catholics who insist that their children attend Catholic schools should not aim to separate their children from the nation nor from civil society.[50] The document claims that good Catholics contribute to the progress of the nation: "Indeed a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government."[51]

The role of civil society is to promote education and provide all children an access to adequate education. Any promotion of schools which are secular, in which religion is excluded, goes

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[47] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 47 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[48] John L. Elias, *A History of Christian Education: Protestant, Catholic, and Orthodox Perspectives* (Malabar, FL: Krieger Publishing Company, 2002), 196.
Elias observes how Pope Pius XI is aware that the educational role of the Church in Europe has changed. The Pope has no longer authority in educational matters as it was in the period of Christendom. The Pope accepted the fact that the civil society also has an important role in forming and ensuring education. Nevertheless, Elias comments how the Pope still aimed to control at least Catholic schooling. Moreover, he wanted to be in charge of the education in countries where Catholic Church still had great authority (e.g. Italy, Spain, France and Portugal). In some countries, such as in the United States, the state did not interfere in Catholic schools. The encyclical inspired in such countries new Catholic educational movements. Elias writes that many educators in the beginning of the 20th century were hesitant and reserved toward progressive education and were in the line of the encyclical thinking. However, during the course of time, Catholic educators realized and accepted what is worthy about progressive education. Elias concludes that "the encyclical's strictures against coeducation were largely abandoned partly for economic reasons and partly because of the emergence of psychological and pedagogical theories supporting coeducation." See Elias, *A History of Christian Education: Protestant, Catholic, and Orthodox Perspectives*, 195-199.

[49] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, §§ 55 & 56 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[50] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 85 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[51] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 85 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

against the fundamental principles of education.[52] Civil society has to protect children's rights and foster the common welfare. The state needs to establish conditions which allow every person to attain a physical, intellectual and moral culture. The state's duty is to inform citizens about the civic and political obligations which they have toward the society. Civil society also needs to be committed to working for the common good.[53] Finally, the document highlights that the state has to be led with the principle of subsidiarity, not with the principle of monopoly. The state should not harm the natural rights of a person nor impoverish the progress in education.[54]

CONCLUSION

The main points of *Divini Iliius Magistri* are twofold: to emphasize the role of the Catholic Church in the field of education and to present education as a social activity where three agents – parents, Church and the state play a role. The parents are the most responsible educators and the state must never violate that right by monopolizing education for its own purposes. The function of the state is to cooperate with the family and the Church and to enable access to integral education for every child. Education is understood as a process which helps a person to achieve the most important and final goal – eternal life.

When it comes to education in morality, the encyclical mentions the task of forming a man of character who follows the person of Jesus Christ, but does not elaborate more. However, a strong accent is placed on Jesus Christ as the most important role model and Supreme Good.

The encyclical also declares that fullness of moral truth and perfect education is embedded within the Catholic Church. For the authentic education and formation of a human person in all his or her dimensions it is not sufficient only to develop his or her natural potentials, but also his or her supernatural capacities. Only through employing reason and living faith, can a person attain the maximum possibility of well-being.

Divini Illius Magistri addresses Catholics in the first place and its tone is quite defensive and reserved toward the secular world.

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[52] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 79 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[53] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 9 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[54] Austin Flannery, *Vatican Council II: Constitutions, Decrees, Declarations: The Basic Sixteen Documents*, (Collegeville MN: Liturgical Press, 1996).

5.2.2. THE VATICAN II COUNCIL DOCUMENT ON EDUCATION: *GRAVISSIMUM EDUCATIONIS* (1965)

5.2.2.1. The Second Vatican Council and *Gravissimum Educationis*

The Second Vatican Council (1963-1965) was a great and major achievement in the Catholic Church. Only ninety days after John XXIII had been elected pope, he called "a general Council for the Universal Church."[55]

This Council differed from other councils in the many changes it brought as well as the fact that it addressed a broad spectrum of themes. Melissa J. Wilde comments that Vatican II was a "revolutionary event" that "redefined the Church from a rigidly hierarchical, authoritarian, imperialist, anti-modern institution to one that has become relevant to and engaged in the modern world."[56] Ann Michele Nolan described the Second Vatican Council as the pastoral council. The focus was on establishing and promoting relationships and dialogue not only with Catholics and Christians, but with all of humanity.[57]

Vatican II's conciliar texts had a strong impact on the life of the Church for the next fifty years. In total, sixteen documents—specifically four constitutions: *Dei Verbum, Lumen Gentium, Sacrosantum Concilium and Gaudium et Spes*—guided and dictated the future steps and actions of the Church community.[58] According to Godfried Cardinal Danneels Vatican II not only shaped the history and culture of that time, but – "history and culture shaped Vatican II as well."[59] Pope John XXIII's pontifical program indeed pleaded for *aggiornamento* – Church become more 'up to date' and it moved away from negative and superior attitude toward world.[60]

Our special interest here is the conciliar document on education - The Christian Declaration on Education *Gravissimum Educationis* which was publicly promulgated on October 28, 1965 during the Second Vatican Council.[61]

This document was not one of the more debated documents of Vatican II. According to some scholars it was quite uninteresting, not bringing anything particularly new, mostly following previous tradition of Catholic thought. According to Ratzinger, it was a rather weak document

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[55] Melissa J. Wilde, *Vatican II: A Sociological Analysis of Religious Change* (Princeton University Press (Princeton, NJ, 2007), 13.

[56] Wilde, *Vatican II: A Sociological Analysis of Religious Change*, 15.

[57] Ann Michele Nolan, *A Privileged Moment: Dialogue in the Language of the Second Vatican Council 1962-1965* (Bern: Petar Lang, 2006), 2.

[58] Godfried Cardinal Danneels, "The Ongoing Agenda: A Council Unlike Any Other," in *The Second Vatican Council: Celebrating Its Achievements and the Future*, eds. Gavin D' Costa and Emma Jane Harris (New York: Bloomsbury, 2013), 19.

[59] Danneels, "The Ongoing Agenda: A Council Unlike Any Other," 20.

[60] Danneels, "The Ongoing Agenda: A Council Unlike Any Other," 21.
Conciliar documents are also written in different language in comparison to other councils. There was little use of normative language, while the language of threat and exclusion is abandon. Preferred style of writing is similar to the Church Fathers: "longer texts and calmer statements" and "dialogical and invitating." See Danneels, "The Ongoing Agenda: A Council Unlike Any Other," 24.

[61] For the origin and development of this Declaration and for the role of the *Commissio Praeparatoria* in the formation of *Gravissimum Educationis* see Luis Eugenio Espinosa Gonzalez, *The Genesis of Gravissimum Educationis. The Document on Christian Education during the Preparatory Period of the Second Vatican Council* (A Master Thesis at KU Leuven, 1995).

that needed to go more in depth. In his opinion, the council fathers did not treat it "with any specific attention" since the most probably they were tiring while approaching the end of Council.[62] The declaration was seen in the shadow of the main Council documents like *Lumen Gentium* (21 November 1964) and *Gaudium et Spes* (7 December 1965) which brought a breath of fresh air to official church teaching.[63]

However, when it comes to an understanding of the human person, world, Church, culture and education, *Gravissimum Educationis* is affected by the teaching of the sacred synod. This declaration has to be situated within the framework of other Council documents, so that we do not comprehend it in an isolated way. Therefore, in order to get as much as possible from this document, it should be read alongside the two major Constitutions of Vatican II, that is: *Lumen Gentium* and *Gaudium et Spes*.[64]

Even though we are now more than fifty years from the publication of this declaration, it can be of use today as a critique to an educational system that has somehow lost the language of wisdom. We will examine this Council document, its major points and principles and ask what its importance is for today. Since this is a document about education, one of the major questions we want to ask is about the relevance of *Gravissimum Educationis* for education in the 21st century, specifically for education in morality.

5.2.2.2. The Main Points of *Gravissimum Educationis*

Gravissimum Educationis is one of the shorter documents of the Council. It consists of twelve points related to the subject of education which are discussed in a concise way. These points are: 1. *The Meaning of the Universal Right to an Education*, 2. *Christian Education*, 3. *The Authors of Education*, 4. *Various Aids to Christian Education*, 5. *The Importance of Schools*, 6. *The Duties and Rights of Parents*, 7. *Moral and Religious Education in all Schools*, 8. *Catholic Schools*, 9. *Different Types of Catholic Schools*, 10. *Catholic Colleges and Universities*, 11. *Faculties of Sacred Sciences*, 12. *Coordination to be Fostered in Scholastic Matters*.

5.2.2.3. The Right and the Purpose of an Education

The document recognizes the huge importance that education has in people's lives and that every person has a right to education. This is in line with significant international documents: the United Nation's *Declaration on the Rights of Man*, 1948, and the *Declaration of the Rights of Children*, 1952.

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[62] Joseph Ratzinger, *Theological Highlights of Vatican II* (New York: Paulist Press, 1966), 179. quote in Don J. Briel, "The Declaration on Christian Education, Gravissimum Educationis," in *Vatican II. Renewal within Tradition*, eds. Matthew L. Lamb and Matthew Levering (London: Oxford University Press, 2008), 389.
[63] Brian J. Kelty, "Toward a Theology of Catholic Education," *Religious Education* 94 no. 1 (1999), 5–23.
[64] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, I. part, § 1 available at, http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed October 15, 2016].

Furthermore, the document provides an explanation on the true meaning of education. It is not only that every person must have a right to education, of equal importance is its quality and content. In other words, what kind of education should we promote?
The declaration states:

> For a true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share.[65]

The Declaration does not provide the definition of the concept of Christian education. This concept is explained in descriptive and not in definitive language.[66] However, the emphasis is clearly articulated – the focus of education should be the formation of the human person.
As Hans Hellweg points out,

> The simple and seemingly self-evident statement that true education has to aim at the formation of the human person is announced out of deep concern and out of awareness of the fact that, in the whirlwind of rapid development and rapidly changing conditions in our time, man is in danger of losing himself and his dignity of losing a balanced sense of values, and of becoming a mere tool in the machinery which man himself created. Education, therefore, has to help to save a man and his dignity.[67]

Moreover, an education may help a person to accomplish his or her final purpose, that is eternal life. True education is concerned with the individual formation, both of his or her natural and supernatural capacities. A person, however, is not an isolated being whose only concern in life is to save his or her soul. True education promotes social responsibilities that a person has toward the society and to the common good.

Some theologians have observed a gradual shift in Catholic education which was formerly characterized by its major aim – preparing souls for their eternal salvation and life after. Although the new Catholic educational documents do not neglect the importance of education to prepare a person for his or her final end they highlight that education should also serve "the transformation of human culture."[68] As Johannes Pohlschneider remarks: "The Declaration strongly insists that no man lives for himself alone, but must, by reason of his nature, fulfil a social function. (…) This social function relates to his whole environment, close and remote, and even to the relationship between peoples and their peaceful co-operation."[69] Thus, we should not work only toward our personal development, but also invest our energy in working for justice and the common good.[70]

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[65] Second Vatican Council, *Gravissimum Educationis,* 1965, § 1 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[66] Johannes Pohlschneider, "Declaration on Christian Education," in *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler (London: Burns & Oates, 1969), 20. Pohlschneider provides insightful commentary on the *Gravissimum Educationios*.
[67] Hans Hellweg, *Vatican II Council and Education: Commentary on the Declaration on Christian Education* (Catholic Education: Japan, 1968), 30. Alongside Pohlschneider, Hellweg offers a comprehesive commentary on the *Gravissimum Educationios* as well.
[68] Kelty, "Toward a Theology of Catholic Education," 21.
[69] Pohlschneider, "Declaration on Christian Education," 19.
[70] Kelty, "Toward a Theology of Catholic Education," 5-23.

At the center of all educational policies and strategies must be the formation of a human person. This declaration places strong emphasis on education that is integral and which helps young people to develop in all their capacities.

Schools have to encourage friendly relations and understanding among diverse students. Educational environment needs to be supportive for students.

5.2.2.4. Parents Are the First Educators of Their Children

Gravissimum Educationis emphasizes that the first educators are parents who have a serious responsibility in educating children in a loving atmosphere where love toward God and persons is promoted and where social virtues are exercised. Parents have a right to choose the school for their child and the state must protect this right. It is repeated that any form of education where the state has monopoly over the education of children is dismissed. State's action has to be led with the principle of subsidiarity.[71]

Parents' primary obligation to educate children and young people is shared with the broader community, concretely with civil society and the Church. They both have their own part to play in the process of education and formation.[72]

5.2.2.5. The Role of Teachers

In the process of education, teachers play an important and responsible role. A good teacher will not just transmit facts and information, but teach students how to think. Providing students solely with the knowledge of facts will not make them good professionals in their future work. An important role of educational institutions is to teach people how to think, specifically how to think wisely.[73] As *Gaudium et Spes* points out: "Our era needs such wisdom more than bygone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril unless wiser men are forthcoming."[74]

Gravissimum Educationis notes that teachers, especially those who work in Catholic schools have to express charity, friendship and apostolic spirit to their students. They have to witness Christ to students.[75] When teachers approach their students there is a difference between

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[71] Second Vatican Council, *Gravissimum Educationis,* 1965, §§ 3 & 6 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].

[72] Second Vatican Council, *Gravissimum Educationis,* 1965, § 3 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016]. The Declaration suggests that civil society has to promote education through building schools and institutions and through respecting the rights of the parents.

[73] Second Vatican Council, *Gravissimum Educationis,* 1965, § 8 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].

[74] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes,* 1965, §15 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. [accessed November 2 2016].

[75] Second Vatican Council, *Gravissimum Educationis,* 1965, § 8 available at

approaching them as children of a loving God, or as persons who would bring benefit to them, in other words, through the lens of productivity.[76] Therefore, *Gravissimum Educationis* notes that teachers have to have "special qualities of mind and heart," not only to be good and competent educators, but also good moral models.[77] The declaration describes a teacher's work to be a vocation which demands being professional and supportive. Moreover, it is required constant improvement, preparation, and adjustment.[78]

5.2.2.6. Catholic Educational Institutions

Catholic schools make their own contribution in the field of education by ensuring the cultural and human formation of a young person. Catholic schools also aim to provide students with education and educational community inspired by the spirit of Christ. This educational community has to be grounded in freedom and charity. It has to help students to grow in their Christian life and help them to become mature in their faith and wisdom.[79] As *Gaudium et Spes* emphasizes: "Above all the education of youth from every social background has to be undertaken, so that there can be produced not only men and women of refined talents, but those great souled persons who are so desperately required by our times."[80]

Catholic parents are advised to enroll their children into Catholic schools and support its work and mission.[81] Pastors and lay people have to be engaged in helping the work of the Catholic schools, especially those who are poor and marginalized. The option for the poor has become an important component in the teachings of Catholic education.[82]

The declaration encourages that Catholic schools take on different forms. It argues not only for elementary and secondary schools, but also for other types of schools:

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http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].

[76] Morris, "By Their Fruits You Will Know Them: Distinctive Features of Catholic Education," 101.

[77] Second Vatican Council, *Gravissimum Educationis* 1965, available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].

[78] Second Vatican Council, *Gravissimum Educationis*, 1965, § 5 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].

[79] Second Vatican Council, *Gravissimum Educationis*, 1965, available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].

[80] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, 1965, § 31 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. [accessed November 2 2016].

[81] Church's attitude toward state and secular schools was not really positive before *Gravissimum Educationis*. This declaration changes it with more positive tone and appreciative endorsement. See Elias, *A History of Christian Education: Protestant, Catholic, and Orthodox Perspectives*, and Second Vatican Council, *Gravissimum Educationis*, 1965, § 8 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].

[82] Elias, *A History of Christian Education: Protestant, Catholic, and Orthodox Perspectives*, 208.

> professional and technical schools, centers for educating adults and promoting social welfare, or for the mentally handicapped in need of special care, for schools for preparing teachers for religious instruction and other types of education.[83]

Finally, a special point of interest are Catholic colleges and universities. They should not only serve the Church, but society and the common good as well. Catholic colleges and universities should be located in different parts of the world and be well known on account of their academic quality. The collaboration between academic institutions is stressed and encouraged.[84]

5.2.2.7. Formation of Students and the Moral Education

The main principles of the declaration are that education has to respect the dignity of the human person, be integral, taking into account the whole person. Knowledge should serve self – improvement, make a person more open to other people, prepare him or her for a professional life and foster service characterized by justice and charity. Knowledge has a link with concrete life and a student can experience the social impact of their knowledge - with the education he or she has gained they can change and contribute to the society.[85]

Thus, the purpose of a school is not only to foster intellectual development, but also moral judgement, a sensibility for cultural and moral values and to prepare students for professional life.[86] Moral and religious education should be ensured, in both Catholic and non – Catholic schools.[87] Hellweg remarks that it is important the quality of not only religious education, but moral education as well. He is not overly satisfied with existing moral education in schools and comments that "what is sold under the name of moral education, has proved to be of little help toward giving the young an objective and inspiring basis for moral judgements, a sound sense of values, and a responsible sense of commitment."[88] He argues that when a young person does not receive an adequate moral formation, one can become empty, frustrated, and negative, while struggling with the feelings of fear and despair.[89]

The result of education should not merely be that the student has received knowledge and information, but that there is transformation of the student, that he or she is more human and

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[83] Second Vatican Council, *Gravissimum Educationis*, 1965, § 9 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[84] Second Vatican Council, *Gravissimum Educationis*, 1965, §§ 10 & 12 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[85] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, available at, http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed October 15, 2016].
[86] Second Vatican Council, *Gravissimum Educationis,* 1965, § 5 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[87] Second Vatican Council, *Gravissimum Educationis*, 1965, § 7 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[88] Hellweg, *Vatican II Council and Education: Commentary on the Declaration on Christian Education,* 35.
[89] Hellweg, *Vatican II Council and Education: Commentary on the Declaration on Christian Education*, 35.

that he or she is willing to be involved in the just and transformative work of the society. As the Council declares: "the human person deserves to be preserved; human society deserves to be renewed."[90]

Gravissimum Educationis discusses that the Church promotes education which highlights "for all peoples the complete perfection of the human person, the good of earthly society and the building of a world that is more human."[91] The perfection of the human person is possible due to Christian anthropology which comprehends a person as a being that through God can accomplish the greatest extent of human nature. As Andrew B. Morris explains,

> The Catholic understanding of the human potential for perfection requires some explanation in respect of the purpose of education as it is understood by the Church. The word 'perfect' in Matthew's Gospel (Matt. 5. 48), *teleios* in Greek, imposes upon Christians the obligation of going beyond a traditional, Pharisaic-like interpretation of the commandments. Something more than adherence to human laws seems to be implied; it is a moral completeness derived from a personal and experiential knowledge of God.[92]

A person of Christ is portrayed as a perfect model to follow: "Whoever follows after Christ, the perfect man, becomes himself more of a man."[93] The document acknowledges that religious dimension in education does not make a person less human.

Next, it has to be mentioned some of the limitations of this conciliar document in regard to moral education. We agree with John Christopher who states that although this is a document on education, it does not elaborate more in detail how to educate a person in morality, how to form a virtuous character, nor the concept of virtues.[94]

The concept of virtues is almost completely neglected. In the document there are only two references of virtues as "in virtue of," and one another reference to virtue as "family as the first school of social virtues."[95] Although *Gravissimum Educationis* is concerned with the integral formation and it recognizes the importance of moral education, both in Catholic and secular schools, it fails to provide more in detail Christian virtues which need to become a part of one's moral habitus.[96]

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[90] Second Vatican Council, *Gaudium et Spes*, no.3, quote in Hellweg, *Vatican II Council and Education: Commentary on the Declaration on Christian Education*, 35.
[91] Second Vatican Council, *Gravissimum Educationis,* 1965, § 3 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[92] Morris, "By Their Fruits You Will Know Them: Distinctive Features of Catholic Education," 94.
[93] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes,* 1965, § 15 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. [accessed November 2 2016].
[94] John Christopher, *Character, Virtue and Education Rehabilitating an Exemplarist Virtue Approach (Gurukul) to Moral Education* (Dissertation at KU Leuven, 2015), 282.
[95] Second Vatican Council, *Gravissimum Educationis,* 1965, § 5 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[96] Christopher, *Character, Virtue and Education Rehabilitating an Exemplarist Virtue Approach (Gurukul) to Moral Education*, 282.

The term value is mentioned twice: "moral values," and "sense of values."[97] The concept of character is unfortunately not addressed at all. Interestingly, the concept of critical thinking and judgement is omitted in the whole document, except on one place where the document states that a school has to develop an "ability to judge rightly."[98] Finally, the term care appears three times: Second Vatican II care for education of a person, school's "special care" for the comprehensive development of a person, and "special care" that retarded persons need.[99]

The terminology in regard to the moral concepts, such as character, virtue, value, and critical thinking is not sufficiently acknowledged. This can be perceived as a shortcoming, since these concepts are important in any serious discussion about the education.

5.2.2.8. *Divini Illius Magistri vs. Gravissimum Educationis*

Despite the fact that *Gravissimum Educationis* is understood by some scholars as a document which repeated the main tenets of *Divini Illius Magistri,* a comparison between the two texts reveals some important changes, which are confirmed by other post-conciliar documents.

When *Divini Illius Magistri* was issued, the Church had to defend herself from the rise of totalitarian regimes and emphasize the rights she had in the field of education. When social context was changed, however, the approach was also adjusted to the new circumstances. *Divini Illius Magistri* was concerned with stressing the rights and the responsibilities that the Catholic Church had toward educating children. The encyclical also highlighted the importance of catechesis and argued against the state's monopoly in the matters of education.[100]

Furthermore, Elias notes that the immensely dualistic theological vocabulary in *Divini Illius Magistri*, such as "nature and supernature, body and spirit, faith and reason, sin and grace – has been superseded by a Vatican II theology which grapples more realistically with the polarities and tensions of human life."[101] Vatican II documents, including *Gravissimum Educationis* are not any longer under the dominance of Thomistic theology. Catholic teaching takes after the Vatican II more positive approach toward the human person and human culture. It also emphasizes greater unity of faith and knowledge and abandonment of rigid supernaturalism.[102]

There was a visible shift from a defensive approach, which was present in *Divini Illius Magistri*. Hellweg remarks that *Gravissimum Educationis* abandons "condemnation of errors, negative

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[97] Second Vatican Council, *Gravissimum Educationis,* 1965, §§ 1 & 5 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[98] Second Vatican Council, *Gravissimum Educationis,* 1965, § 5 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[99] Second Vatican Council, *Gravissimum Educationis,* 1965, "Introduction," §§ 5 & 9 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[100] Toke Elshof, "Catholic Schools and the Embodiment of Religiosity: The Development of Catholicity Toward the Common Good," *Religious Education* 110, no. 2 (2015), 154.
[101] Elias, *A History of Christian Education: Protestant, Catholic, and Orthodox Perspectives*, 199.
[102] Elias, *A History of Christian Education: Protestant, Catholic, and Orthodox Perspectives*, 199. See also Kelty, "Toward a Theology of Catholic Education."

warning, detailed legal definitions."[103] The style of writing is more positive and optimistic and the focus is not placed on the problems in the society and education, but rather on what should we strive for and what should the aim of education be.[104] *Gravissimum Educationis* accentuated an education that would form students as whole persons in the spirit of freedom and responsibility. The declaration also stressed the importance of work for the common good.[105]

Moreover, *Gravissimum Educationis* placed greater attention on lay people. It acknowledged a contribution of lay people for religious education and for the religious identity of educational communities.[106] *Gravissumum Educationis* no longer underlined the rights of Catholics to Catholic education. The focus was on the religious dimension as an integral part of all education.[107]

To sum up, *Gravissimum Educationis* did not make any major changes in the educational agenda of the Catholic Church. Although, the document did enrich and provide principles that would direct future Church policies and activities in the field of education. As Msgr. Jeremiah Mccarthy concludes:

> Pope Benedict XVI invites us to see the conciliar documents not as radical departures from the great tradition of the church, but as authentic, refreshing, elivening expressions of the faith that we hold. In other words, the way to interpret the texts is to see them as not as a "rupture" from the past, but as new developments that are in profound "continuity" with what the church has always taught.[108]

Gravissimum Educationis highlighted fundamental principles of Christian education, but at the same time, stated that it should not be considered as the complete answer regarding matters of education. It should instead be seen as a document which has to be further developed by a special post-conciliar commission and applied to different local situations.[109]

5.2.2.9. Fifty Years after *Gravissimum Educationis*: Its Significance for Today

The global situation has rapidly changed in Western democracy since the promulgation of this declaration fifty years ago. Although secular and modern culture contributed to the progress and development of the Western society, in some aspects it brought, what Stefaan E. Cuypers calls, "shadow and even dark side."[110] He refers to Charles Taylor who wrote about the loss of meaning and purpose. Taylor enumerates the "malaises of modernity": individualism (self-

[103] Hellweg, *Vatican II Council and Education: Commentary on the Declaration on Christian Education*, 19.
[104] Hellweg, *Vatican II Council and Education: Commentary on the Declaration on Christian Education*, 19.
[105] Elshof, "Catholic Schools and the Embodiment of Religiosity: The Development of Catholicity Toward the Common Good,"154.
[106] Elshof, "Catholic Schools and the Embodiment of Religiosity: The Development of Catholicity Toward the Common Good," 154.
[107] Kelty, "Toward a Theology of Catholic Education," 18.
[108] Jeremiah McCarthy, "Appreciating the Gift of the Second Vatican Council," *Momentum* 43, no. 4 (2012), 13.
[109] Second Vatican Council, *Gravissimum Educationis,* 1965, available at "Introduction," http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[110] Cuypers, "The Ideal of a Catholic Education in a Secularized Society," 431.

interest), instrumentalism, consumerism, materialism, and hedonism.[111] Success is defined in terms of material goods which are becoming a symbol for a virtue, while at the same time a person becomes spiritually and morally empty, losing his or her meaning.[112]

The concept of Catholic education, which aims to educate a human person in the light of Gospel's values and Church's tradition, is not preserved from these challenges.[113]

That kind of new social context can be particularly difficult for a young person. The Congregation for Catholic Education in one of her documents from 1988 expressed its concern, perhaps even too pessimistically:

> Many young people find themselves in a condition of radical instability. They live in a one-dimensional universe in which the only criterion is practical utility and the only value is economic and technological progress. . . Young people unable to find any meaning in life…turn to alcohol, drugs, the erotic, the exotic. Christian education is faced with the huge challenge of helping these young people discover something of value in their lives.[114]

Secularization on its own side denies the validity of the sacred and aims to create a culture where the reality of transcendence is disregarded. Secular culture values the rational, empirical and scientific.[115] In such a culture it is often the case that people become indifferent and insensitive to religious matters and a knowledge of God.[116] According to Cuypers religion has lost its impact in the field of science, technology, public, social, and even in the private life of many Western citizens.[117] However, some scholars, like José Casanova do not entirely agree and take a more positive view about the role of religion in the society. In *Public Religions in the Modern World* Casanova argues that public religion may empower the public sphere of the society. He examines the role of Catholicism and Protestantism in four countries: Spain, Poland, Brazil and the United States. Casanova remarks that these religious traditions are not any longer concerned solely with taking care of individual souls, but that they started to be more involved in important social, public and political issues. In contrast to what social theorists asserted in 1970s – that religion loses its importance and will become a part of history, Casanova claims quite the opposite. He observes that what actually happened is the religious revival and that religious decline is not proved by the empirical evidence. In other words, the process of modernization did not eradicate the role of religion and its transformative impact on the society.[118] Habermas examines the role of religion in the public sphere and politics as well.

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[111] Charles Taylor, *The Ethics of Authenticity* (Cambridge, MA: Harvard University Press, 1991), 1, quote in Cuypers, "The Ideal of a Catholic Education in a Secularized Society," 431.
[112] Cuypers, "The Ideal of a Catholic Education in a Secularized Society," 432.
[113] Cuypers, "The Ideal of a Catholic Education in a Secularized Society," 427 & 431.
[114] Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School: Guidelines for Reflection and Renewal*, 1988, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html, [accessed October 18, 2016], quote in Grace and O'Keefe, "Catholic Schools Facing the Challenges of the 21st Century: An Overview," 3-4.
[115] Gerald Grace and Joseph O'Keefe, "Catholic Schools Facing the Challenges of the 21st Century: An Overview," in *International Handbook of Catholic Education: Challenges for School Systems in the 21st Century*, eds. Gerald Grace and Joseph O'Keefe (Dordrecht: Springer, 2007), 1.
[116] Grace and O'Keefe, "Catholic Schools Facing the Challenges of the 21st Century: An Overview," 1.
[117] Cuypers, "The Ideal of a Catholic Education in a Secularized Society," 427.
[118] See José Casanova, *Public Religions in the Modern World* (Chicago: University of Chicago Press, 1994) and Berkley Center for Religion, Peace & World Affairs, *Public Religions in the Modern World* by Casanova,

Concretely, he investigates the nature of religious arguments in the public discourse. According to him, religious arguments should be integrated within the public sphere:

> The search for reasons aimed at finding general acceptability would not lead to an unfair exclusion of religion from the public sphere nor cut off secular society from important resources of meaningfulness if only the secular side also maintained a feeling for the ability of religious languages to articulate themselves. The boundary between secular and religious reasons is fluid anyway. Therefore establishing this disputed boundary should be understood as being a cooperative task that requires both sides also to take up the perspective of the other.[119]

The Catholic Church which has around the globe more than 200,000 Catholic schools and more than 1500 Catholic universities and colleges which serve more than 50 million of students, diverse in religion, culture, social status[120] is surely not immune to the many contemporary challenges of these new circumstances. A most important one is how does one educate a young person in the 21st century? What kind of education should we promote? And how can the declaration *Gravissimum Educationis* be of help? The Congregation for Catholic Education issued in 2014 the document *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion* where it recalls the significance of the declaration *Gravissimum Educationis* and how it may be helpful in dealing with contemporary challenges.

Together with the Constitution *Gaudium et Spes* it "contain[s] extremely farsighted and fruitful hints" that are very useful for our age. These include:

1) That the Church is willing to work on and to promote the education of society and every person.
2) That the Church acknowledges that education is a "common good"
3) That every person must have a right to education and schooling
4) That those who resist uncontrolled liberalism and who are advocates for the right to education are supported
5) That culture and education cannot be in the function of economic and market goals
6) That women's participation in cultural life be supported
7) That a "new humanism" (GS, n.55) be promoted.[121]

Gravissimum Educationis has an integral approach to education, where the emphasis is placed on students who need to be respected as integral persons. It provides a critique to all those

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available at https://berkleycenter.georgetown.edu/publications/public-religions-in-the-modern-world [accessed September 19, 2017].

[119] Jürgen Habermas, *Faith and Knowledge* (speech from 2001) available at https://www.ucc.ie/archive/hdsp/Habermas_Faith_and_knowledge_ev07-4_en.htm [accessed September 19, 2017]. See also Habermas, *Postmetaphysical Thinking II* (Cambridge: Polity Press, 2017) and Raphaël Mercier and Micha Knuth, "Religion and Philosophy: Jürgen Habermas' Take on Religion," available at https://www.world-religion-watch.org/index.php/research-dossiers-on-religious-and-cultural-issues/474-religion-and-philosophy-juergen-habermas-engagement-with-religion [accessed September 19, 2017].

[120] Cardinal H. E. Zenon Grocholewski, "The Congregation for Catholic Education: How it Works to Support the Educational Mission of Universities and Schools Internationally," *International Studies in Catholic Education* 7, no. 2 (2015), 135.

[121] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, available at, http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed October 15, 2016].

educational policies which support the functional view of education and is a voice against a narrow vision of education. Education must not be used in an instrumental way, since that kind of reasoning does not respect the dignity of a human person and the value of true education. True education has to be designed in a manner to foster the physical, intellectual and moral formation of a student, the development of mind and heart, prepare a person for professional life and encourage service to others and to community. True education promotes wisdom, responsibility, ethical thinking and moral judgement, respectful and friendly relationships, and opposes an individualism where one only considers one's own affairs. Former secretary of the Congregation of Catholic Education Guiseppe Pittau observes that if educational practices are not focused on working for the common good, then it may be oriented to promote one's special interests - one's economic, political, cultural and other goals which are likely to result in the moral impoverishment of society.[122] As Brian J. Kelty summarizes:

> We cannot be satisfied with an education which forms in our students an individualistic ideal of personal achievement, capable of opening the way to a brilliant personal life. This has sometimes been the effect of a competitive education. We must form in modern students a new mentality with new dynamic ideals, ideals which are based on the Gospel with all its consequences. We have to imbue our students with a profound sense of service to others. This again must not be confined to person-to-person service, but must also include that most fundamental and, today, most necessary service to contemporary society, namely contributing to changing those structures and actual conditions which are oppressive and unjust.[123]

CONCLUSION

Gravissimum Educationis is a conciliar document which examines the main principles of education. Education is understood as a fundamental human right which centers on harmonious formation of all human capacities, both natural and supernatural. Education has to be integral and respect the dignity of a human person. Parents are the most responsible educators of their children. Civil society and Church share responsibilities in education of young generations. Catholic education is inspired with the person of Jesus Christ who is an Ideal to be followed. Education should lead not only to the personal formation, but also to the work on the common good. The document is a critique against instrumentalization and impoverishment of education and a human person. With regard to moral education, it is evident that the Declaration does not dedicate special attention to moral issues and moral concepts, such as character, virtues, critical thinking and judgement. Moral education is not a topic which is systematically dealt within this document.

5.2.3. POSTCONCILIAR DOCUMENTS: *EX CORDE ECCLESIAE* (1990)

5.2.3.1. Brief History before *Ex Corde Ecclesiae*

Ex Corde Ecclesiae is an apostolic constitution issued by Pope John Paul II and promulgated on August 15, 1990. Its title means "From the Heart of the Church" and is devoted to the subject

[122] Pittau, "Education on the Threshold of the Third Millennium: Challenge, Mission, and Adventure," 146.
[123] Kelty, "Toward a Theology of Catholic Education," 6.

of Catholic universities. Catholic universities are seen as important instruments of the Catholic Church for the pursuit of truth and for giving important contribution to the progress of the humanity.

The document is relatively short and the goal is not to present "a philosophical treatise on the nature and purpose of the Catholic university."[124] However, it offers a theological vision of the Catholic universities, pastoral and spiritual directions.[125] This is also the first papal document which deals with the juridical norms in matters related to the Catholic universities.[126]

We have dealt in the first chapter with the concept of the university and discussed certain trends and challenges within higher education. Here we will concisely point out to some other recent changes through which the university has undergone.

From the second half of the 20th century, universities around the world have experienced transformation in many ways. Universities were no any longer places reserved for the privileged. They became open for a great number of people and influenced social and cultural life. This change also impacted the structure of the universities, the methods of teaching, and positions of the teaching staff. It influenced the situation of the students as well. Students often left their families and went to another city, sometimes experienced loneliness. They had to adjust themselves to these new situations. Some of them encountered relativistic liberalism and a scientific positivism.[127]

Universities became distinguished on the account of their status. They were classified as prestigious or as barely satisfying the elementary norms of higher education. The higher education institutions became highly compartmentalized. Strong emphasis was placed on the valid arguments, although, frequently was lacked greater capacity for synthesis.[128]

Within the contemporary changing context, higher education was under the influence of marketing and at times served primarily for the purpose of employment. Higher education begun to satisfy the needs of the industry and economy which did not correspond to the essential purpose and mission of the university. Instead of engaging in the pursuit of truth, universities and higher education became instrumentalized to increasing state power and advancing the economy.[129] As Pope Benedict XVI illustrates,

> At times one has the idea that the mission of a university professor nowadays is exclusively that of forming competent and efficient professionals capable of satisfying the demand for labor at any given time. One also hears it said that the only thing that matters at the present moment is pure technical ability. This sort of utilitarian approach to education is in fact becoming more

[124] Mario O. D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," *Journal of Catholic Education* 6, no. 2 (2002), 215.
[125] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 215.
[126] Grocholewski, "The Congregation for Catholic Education: How it Works to Support the Educational Mission of Universities and Schools Internationally," 139.
[127] Vatican Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, "The Church's Presence in the University and in University Culture," in *Ex Corde Ecclesiae: Documents concerning Reception and Implementation*, ed. Alice Gallin (Notre Dame, IN: Notre Dame Press, 2006), 232.
[128] Vatican Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, "The Church's Presence in the University and in University Culture," 232.
[129] Vatican Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, "The Church's Presence in the University and in University Culture," 232.

> widespread, even at the university level, promoted especially by sectors outside the university. All the same, you who, like myself, have had an experience of the university and now are members of the teaching staff surely are looking for something more lofty and capable of embracing the full measure of what is to be human. We know that when mere utility and pure pragmatism become the principal criteria, much is lost, and the results can be tragic (…)[130]

The focus was no longer on the human person. Many students did not get human and integral formation that would assist them in recognizing the meaning of the life. Higher education became highly specialized. It provided specific type of knowledge, but at the same time reality became fragmented. The notion of truth was no longer stable while relativistic liberalism, with its own worldview, penetrated the institutions of higher education.[131]

Some universities were under the influence of various ideologies and trends, such as materialism and atheism, which guided teaching and research. On some occasions, ethics was disregarded—science served its own purpose. For instance, the development of technology, its use and application, raised complex ethical questions.[132]

Universities also dealt with education 'at a distance,' which enables a person to have access to the information. The personal contact and the relation, however, among a teacher and a student is left on the margin.[133] The role of women had increased in some universities, and their engagement in the academic life had enriched the university community. Nevertheless, there is still room for the improvement and for widening of access and promotion of women into academia.[134]

Although one can observe the crisis of identity and purpose, the university remains a key place for the progress of knowledge, formation of a human person, and the progress of society. Catholics and the Catholic Church can give their own input, although if one considers the number of Catholics in some countries it seems as their impact and their presence is not as strong as one would expect.[135]

5.2.3.2. The Role of the Catholic Universities

The Church has had interests in universities since the Middle ages. The Church aims to offer its own cultural and scientific input but also an opportunity to encounter Christ. It is led with one of the major principles: *fides quaerens intellectum* which means that faith embraces not only a person's heart, but also his or her mind and intellect. It refers to his or her renewed

[130] Pope Benedict XVI, *A Reason Open to God: On Universities, Education, and Culture*, ed. Steven J. Brown (Washington, D.C: The Catholic University of America Press, 2013), 37-38.
[131] Vatican Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, "The Church's Presence in the University and in University Culture," 232-233.
[132] Vatican Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, "The Church's Presence in the University and in University Culture," 233-234.
[133] Vatican Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, "The Church's Presence in the University and in University Culture," 234.
[134] Vatican Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, "The Church's Presence in the University and in University Culture," 234.
[135] Vatican Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, "The Church's Presence in the University and in University Culture," 235.

thinking and new way of living.[136] Theological and moral truth can be scientifically explored due to the belief of the unity of truth and that between reason and faith there is no contradiction.[137]

The Second Vatican Council elaborates in some of its documents the idea of higher education; its meaning and purpose. For instance, *Gaudium et Spes* notes that research has to be conducted in such a manner that it respects moral laws:

> Therefore if methodical investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith, for earthly matters and the concerns of faith derive from the same God.[138]

Gravissimum Educationis sets up principles regarding Catholic universities which need to be well known on the account of their quality, and not quantity. It is better to have few excellent Catholic universities then many, but inferior quality:

> The sacred synod heartily recommends that Catholic colleges and universities be conveniently located in different parts of the world, but in such a way that they are outstanding not for their numbers but for their pursuit of knowledge.[139]

The International Federation of Catholic Universities aimed to implement the Second Vatican Council's vision of Catholic higher education around the globe. In 1967, presidents of Catholic colleges and universities in the United States reported important features of a Catholic university: "the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academy."[140] Moreover, a Catholic college and university have to be places of community "in which Catholicism is perceptibly present and effectively operative."[141] It was stressed that Catholic universities have an important function in Church and society by being "the critical reflective intelligence."[142] Nevertheless, some taught that this report was not satisfactory. Namely, by some it was considered as the beginning of the adjustment of Catholic universities to the contemporary American university. Some others even claimed that Catholic universities have sold out to the secular university.[143]

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[136] Vatican Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, "The Church's Presence in the University and in University Culture," 230.
[137] Lisa Sowle Cahill, "Mandate in the Context of Ex Corde Ecclesiae: A Theologian's Reflection," in *Ex Corde Ecclesiae: Documents concerning Reception and Implementation*, ed. Alice Gallin (Notre Dame, IN: Notre Dame Press, 2006), 71.
[138] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, 1965, § 36 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. [accessed November 2 2016].
[139] Second Vatican Council, *Gravissimum Educationis* 1965, § 10 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016].
[140] Catholic Theological Society of America, "Theologians, Catholic Higher Education, and the Mandatum," in *Ex Corde Ecclesiae: Documents concerning Reception and Implementation*, ed. Alice Gallin (Notre Dame, IN: Notre Dame Press, 2006), 416.
[141] Catholic Theological Society of America, "Theologians, Catholic Higher Education, and the Mandatum," 416.
[142] Catholic Theological Society of America, "Theologians, Catholic Higher Education, and the Mandatum," 416.
[143] Michael J. Garanzini, "American Catholic Higher Education," in *Gravissimum Educationis: Golden Opportunities in American Higher Education 50 Years after Vatican II*, eds. Gerald M. Cattaro and Charles J. Russo (New York: Rowman & Littlefield, 2015), 91.

In 1973, the International Federation of Catholic Universities published *The Catholic University in the Modern World.* The document acknowledged, that due to various cultures, Catholic identity of the university will be realized in different ways. It emphasized the value of academic freedom and argued:

> The academic freedom which is essential if the science of theology is to be pursued and developed on a truly university level postulates that hierarchial authority intervene only when it judges the truth of the Christian message to be at stake.[144]

Cardinal Garrone, the Prefect of the Sacred Congregation for Catholic Education, commented that the document *The Catholic University in the Modern World* has valuable elements. However, he emphasized that the Church must be in charge and have juridical norms to ensure the Catholic identity of the Catholic universities. Moreover, he stressed that Catholic theologians should correctly teach at the Catholic universities.[145] After that event, there were several initiatives which have worked to improve cooperation between theologians and bishops. They also aimed to guarantee academic freedom and pursuit of truth within Catholic higher education institutions.[146]

5.2.3.3. The Structure of *Ex Corde Ecclesiae*

The concept of Catholic universities is elaborated in an apostolic constitution *Ex Corde Ecclesiae* which is a text worth reading. It consists of two main parts: Part I – *Identity and Mission (A. The Identity of a Catholic University, B. The Mission of Service of a Catholic University*) and Part II – *General Norms.*

There was criticism about the structure of this document for having certain shortcomings. Concretely, there were speculations that the introduction and part I and part II were not written by the same author. While the introduction and part I is written more in a language that has pastoral and speculative tone, the part II has "a belt-tightening quality" which is not present in the first part of the constitution.[147]

Throughout this document, one can gain what is the vision, meaning, and the identity of the Catholic universities. The purpose of Catholic universities is to serve to the dignity of the human person, to the Church, and to the common good.[148]

5.2.3.4. The Mission of the Catholic University: The Pursuit of Truth and Service to the Humanity

The value that comes frequently throughout this document is the pursuit of truth. Truth has a major place within the world of academia. Any pursuit of knowledge should be intimately

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[144] Catholic Theological Society of America, "Theologians, Catholic Higher Education, and the Mandatum," 417.
[145] Catholic Theological Society of America, "Theologians, Catholic Higher Education, and the Mandatum," 419.
[146] Catholic Theological Society of America, "Theologians, Catholic Higher Education, and the Mandatum," 419.
[147] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 217.
[148] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, "Introduction," available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

related to the pursuit of truth and wisdom.[149] The document states that the task of a Catholic university is:

> to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth.[150]

Ex Corde Ecclesiae considers truth as an essential value of which without any human progress is not possible. The document asserts that Catholic universities can give useful input in this search:

> The present age is in urgent need of this kind of disinterested service, namely of *proclaiming the meaning of truth*, that fundamental value without which freedom, justice and human dignity are extinguished. By means of a kind of universal humanism a Catholic University is completely dedicated to the research of all aspects of truth in their essential connection with the supreme Truth, who is God.[151]

Pope John Paul II declares that "a Catholic University is without any doubt one of the best instruments that the Church offers to our age which searches for certainty and wisdom."[152]

Catholic universities must criticize those trends, such as fragmentation of reason and lack of interdisciplinary, visible within academia. The vast number of academic disciplines are closed among themselves. In general, there is no great interest in engaging in dialogue with other disciplines.[153] This contrasts with the main idea of the university: "the one verse, or one story which encompasses all knowledge."[154]

Neil Ormerod contrasts the vision of *Ex Corde Ecclesiae* with his observation that today most universities are "polytechniques." He refers in this regard to the mission statement of the *Ecole Polytechnique*, which claims that the goal is:

> responsible men and women who will play leading roles in complex and innovative activities which meet the challenge of the 21st century through careers in public service, research and industry.[155]

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[149] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, "Introduction," available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[150] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, "Introduction," available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[151] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 4 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[152] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 10 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[153] Neil Ormerod, "Mission Driven and Identity Shaped: Ex Corde Ecclesiae Revisited," *Irish Theological Quarterly* 78, no. 4 (2013), 336.
[154] Ormerod, "Mission Driven and Identity Shaped: Ex Corde Ecclesiae Revisited," 336.
[155] Ormerod, "Mission Driven and Identity Shaped: Ex Corde Ecclesiae Revisited," 336.

Ormerod notes that in such institutions a strong emphasis is placed on mathematics, science, technology, and engineering. The reality is divided into smaller bits of knowledge which lack the greater picture and greater unity of reason.[156]

Catholic universities should, however, pursue integrative and synthetic approach to knowledge in contrast to any isolated approach.[157] Isolated approach to knowledge and lack of dialogue among various disciplines cannot lead to truth. As *Ex Corde Ecclesiae* states:

> It is necessary to work towards a higher synthesis of knowledge, in which alone lies the possibility of satisfying that thirst for truth which is profoundly inscribed on the heart of the human person.[158]

A special place belongs to the dialogue between faith and reason which is important for a greater understanding and appreciation of human life, its meaning, and purpose. Through this dialogue, a person can more easily attain "the unity of all truth."[159]

In this dialogue, theology has a significant role. Theology discusses the meaning, but is also enriched with the greater understanding of the world and its own requirements. Every Catholic university should ensure a faculty, or minimally, a chair of theology.[160]

Furthermore, Catholic universities should perform research led with certain principles. While conducting research, especially in science and technology, moral and ethical implications must be considered. The priority is given to ethics, the person, and the spirit over technicalities, things, and matter.[161] The document stresses that researchers should not forget that being capable to do something new, for instance in science, is not a reason to manipulate with knowledge. Only knowledge is not enough. Knowledge should be combined and united with conscience, and scholars must not forget "the sense of the transcendence of the human person over the world and of God over the human person."[162] Only in that way, scholars are capable to truly serve humanity which is the purpose of their academic work.[163]

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[156] Ormerod, "Mission Driven and Identity Shaped: Ex Corde Ecclesiae Revisited," 336.
[157] However, each academic discipline continues to possess its own integrity and methods. See John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 16 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[158] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 16 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[159] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 17 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[160] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 19 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[161] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 18 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[162] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 18 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[163] Pope Benedict XVI calls Catholic scholars as "fishers of man"- that is, knowledgeable and well-qualified people who put their professional skills at the service of good, ultimately at the service of the kingdom of God." He argues

5.2.3.5. The Question of Catholic Identity

Catholic universities, like secular universities, are committed to research, teaching and cultural services. What distinguishes Catholic universities from secular universities are specific Christian identity and Christian values. The notion of "Catholic identity" is one of the central concepts of this papal document – it is mentioned eighteen times.[164]

Hence, in order for the university to be regarded as Catholic, certain conditions needs to be met: 1) university community and individuals are inspired by Christian values, 2) constant reflection, in the light of the Catholic faith, over the growing body of knowledge, 3) faithfulness to the Christian message, as it is given through the Church, 4) service to the people of God and all human race in their search for the transcendental goal.[165]

Pope Benedict XVI comments that Catholic identity is more than just a matter of statistics or proper academic curriculum. The Catholic identity is characterized with faith and service for others:

> Clearly, then, Catholic identity is not dependent upon statistics. Neither can be equated simply with orthodoxy of course content. It demands and inspires much more: namely, that each and every aspect of your learning communities reverberates within the ecclesial life of faith. Only in faith can truth become incarnate and reason truly human, capable of directing the will along the path of freedom. In this way our institutions make a vital contribution to the mission of the Church and truly serve society. They become places in which God's active presence in human affairs is recognized and in which every young person discovers the joy of entering into Christ's "being for others."[166]

Mario O. D'Souza remarks that Christian identity will not be achieved through the promotion of "mass baptism," or with forced Catholic piety into every aspect of Catholic academic life.[167] It is necessary to reflect the crucial questions about the nature of the curriculum, to examine what is distinctive Catholic about the curriculum and what subjects are obligatory for Catholic mission.[168]

D'Souza claims that important issue for Catholic university is how it deals with the epistemological questions concerning the nature of knowledge. For instance, "knowledge and human liberation, the abstractive nature of the intellect, the relationship of the transcendentals to the moral and the aesthetic life."[169] Catholic universities cannot address epistemological questions in the same manner as secular universities. If that happens, Catholic mission can be rightly questioned.[170] D'Souza notes that a Catholic university has to deal with the questions of

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that research work that is carried within the Catholic university "is destined to the glory of God and to the spiritual and material promotion of humanity." Pope Benedict XVI, *A Reason Open to God: On Universities, Education, and Culture*, 43.

[164] Ormerod, "Mission Driven and Identity Shaped: Ex Corde Ecclesiae Revisited," 328.

[165] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 13 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

[166] Pope Benedict XVI, *A Reason Open to God: On Universities, Education, and Culture*, 56.

[167] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 230.

[168] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 230.

[169] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 230.

[170] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 230.

"curriculum coherence, independence, and interdependence" differently than a secular university.[171]

Finally, bishops have an important role in promoting, strengthening and protecting Catholic identity in relation to civil authorities. They are not primarily "external agents but as participants in the life of the Catholic University."[172]

To summarize it, the document declares that distinctive characteristic of the Catholic university is Christian message which penetrates the work of the university and the life of the academic community:

> In a word, being both a University and Catholic, it must be both a community of scholars representing various branches of human knowledge, and an academic institution in which Catholicism is vitally present and operative.[173]

5.2.3.6. Catholic University Community

Ex Corde Ecclesiae asserts that Catholic universities are places of research and teaching, but also places of university community, which primarily has to be "an authentic human community animated by the spirit of Christ."[174] What connects each of the member of the university community are the following values: commitment to truth, respect for the dignity of the human person and the person of Jesus Christ who makes the foundation of Catholic educational institution. When these values are appreciated, it is possible to experience freedom, charity, respect, true dialogue and protection of the rights of each person.[175]

University community has to contribute to the integral and holistic formation of an individual, especially students, and promote unity among persons.[176] Within university community, Christian teachers have to be a model of authentic human and Christian life. Moreover, they have to manifest professionality and competence in their occupation. Briefly said, teachers have a crucial role in education of young people:

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[171] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 230.
[172] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 28 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[173] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 14 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[174] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 21 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[175] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 29 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[176] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 29 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

> [to] inspire others by their evident love of Christ, their witness of sound devotion and their commitment to that *sapientia Christiana* that integrates faith and life, intellectual passion and reverence for the splendor of truth, both human and divine.[177]

Scholars need to exercise academic freedom and be led with the values of the truth and common good.[178]

Furthermore, *Ex Corde Ecclesiae* states that important role in the Catholic university belongs to lay people, who compose most of the academic community. Catholic universities are open for people of other religions and for those who are atheists. All of them have to respect the distinctive Catholic identity, as well as Catholics respect their religious freedom.[179] Finally, the document also claims that in order to protect Catholic identity the number of non-Catholic teachers cannot make a majority. [180] As Pope Francis summarizes:

> Catholic educational institutions offer everyone an education aimed at the integral development of the person that responds to right of all people to have access to knowledge and understanding. But they are equally called to offer to all the Christian message – respecting fully the freedom of all and the proper methods of each specific scholastic environment – namely that Jesus Christ is the meaning of life, of the cosmos and of history.[181]

5.2.3.7. Formation of the Student and Moral Education

The document encourages Catholic academy to form students who will "become people outstanding in learning," and "truly competent" in their profession.[182] Through research and teaching at Catholic universities, the aim is to equip students for their professional work through which they will serve society and the Church, as well as give a testimony of their faith to the world.[183] Therefore, Benedict XVI argues that a purpose of education is not only to absorb knowledge, but to shape a person's heart and to accomplish balance between academic labor and education that fosters love for God and for the richness of faith.[184]

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[177] Pope Benedict XVI, *A Reason Open to God: On Universities, Education, and Culture*, 47.
[178] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 21 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[179] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 25, sec. 4, § 4 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[180] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 26, sec. 4, § 4 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[181] Pope Francis, *Address of Pope Francis to Participants in the Plenary Session of the Congregation for Catholic Education (for Educational Institutions)*, 2014, available at https://w2.vatican.va/content/francesco/en/speeches/2014/february/documents/papa-francesco_20140213_congregazione-educazione-cattolica.html [accessed November 19, 2016].
[182] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, §§ 9 & 20 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[183] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 20 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[184] Pope Benedict XVI, *A Reason Open to God: On Universities, Education, and Culture*, 47.

Joseph Ross, Professor at the University of Notre Dame, notes that Catholic university must challenge the idea of success. A Catholic university should assist young people in developing ability and wisdom to pursue what is truly worthy in the human life:

> Many students have been pressed hard, sometimes unconsciously, to success at Notre Dame do they can get a high-paying job. In fact, for most of our students, this is a given. It's in the water they've been drinking all their lives. Success will mean a good graduate school, a well-paid position in the business world, or a secure job in a part of the country they like. All this is good. It is typically American, but not necessarily Christian. And forming educated Christians is what a Catholic university is all about.[185]

Human reason ought to be open to explore broader questions. Students should be encouraged and committed to the pursuit of truth and meaning of life.[186] They should grow in authentic human and Christian values and never stop their search for the truth. *Ex Corde Ecclesiae* highly emphasizes devotion to truth, its pursuit, and search. A person who is sincerely opened to truth will not escape the question of transcendence.

Catholic universities should encourage the intellectual progress of their students by fostering love for knowledge. The knowledge that should be acquired is not only specific to students' specialization. Namely, a Catholic university must provide "organic vision of reality."[187]

Ex Corde Ecclesiae advocates for education that will be directed towards the whole formation of a human person.[188] Student's human growth and formation has to be integral so that it has results: "a growth in its ability to wonder, to understand, to contemplate, to make personal judgments, and to develop a religious, moral, and social sense."[189] All dimensions of the student need to be developed: academic and professional, social, moral and religious.

The personal formation of the person is not the only goal: all knowledge and faith should be further invested into the work for society and for the common good. The document promotes a person who is social, has a sense for justice and has developed social sensitivity. He or she is not blindly occupied with his or her own academic successes. A student wonders and reflects about the deeper meaning of life and what is worthy to pursue. These characteristics are undoubtedly admirable.

Catholic universities surely contribute to the formation of the human person. However, one thing should not be dismissed - a human person, various in gifts and talents, does not have to attend university to develop his or her gifts. Not all people are equipped for the university degree

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[185] Joseph Ross, "It's All about Jesus Christ," in *Labors from the Heart: Mission and Ministry in a Catholic University*, ed. Mark L. Poorman (Notre Dame, IN: University of the Notre Dame Press, 1996), 198.
[186] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 23 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[187] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 20 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[188] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 20 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[189] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, §§ 22 & 23 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

and for taking graduate studies. Catholic higher education should be primarily for those who have a propensity for this type of academic study. This should not lead to the development of snobbish character or conduct, but rather an appreciation that people have diverse capacities and can contribute to the common good based on their abilities.[190] As Mario O. D'Souza points out: "The Catholic academy must seek ways of enabling its community to respond to human diversity and to do so not in a narrow intellectual way for it would only lead to the erosion of its Catholicity."[191]

Finally, interest settles on how *Ex Corde Exclesiae* elaborates a person's growth in virtues, construction of character and the concept of care. What kind of character is proposed? Unfortunately, if one searches throughout the text for the concept of (a person's) character, they will not find it. The only places where the term character appears for seven times is when it refers to the Catholic higher education institution. In that case, the Catholic character seems to be something that should mark the work and the life of the Catholic university.

The notion of virtues does not appear at all, but is replaced with the term values which are mentioned thirteen times. For instance, truth is considered as a fundamental value, there are values of modern society, ethical values.[192] Unfortunately, the concept of character and virtue is dismissed in the language of *Ex Corde Ecclesiae*. The term care is mentioned only once: "the pastoral care of all members of the university community."[193]

Since this is a document on the purpose and mission of Catholic universities it is necessary to explore not only how it addresses the concept of character and virtues, but also critical thinking and judgement. Critical thinking is an ability that must be fostered throughout the higher education. The term critical thinking surprisingly does not appear at all in the text. The term judgment, though, appears three times, such as "humanity's criteria of judgment," "men and women capable of rational and critical judgment," "to make personal judgments."[194]

Instead of emphasizing critical thinking, *Ex Corde Ecclesiae* places a strong accent on the concept of truth. The term truth appears thirty-one times, mostly in the context of discovering truth in every knowledge, as something a person should be committed, as something that has to be searched, as a thirst in a person's heart, as dedication, as higher truth from the Gospel. Truth occupies an essential place in this document – not only academic activities, but all human life should be oriented toward the question what truth is.

To sum up, there is a lack of a specified moral program and moral education, a lack of use of terms of character, virtues, care and critical thinking. There is, however, a certain anthropology

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[190] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 228.
[191] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 228.
[192] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, §§ 4, 33 & 49 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[193] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 6 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[194] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, §§ 23, 48 & 49 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

which is inspired with Christian vision of a human person. A person has to direct all his or her capacities and skills towards not only personal accomplishment, but primarily for the service to humanity, Church, and common good.

5.2.3.8. Catholic University and Culture

Ex Corde Ecclesiae examines the identity and the purpose of Catholic universities, however these universities are embedded within culture, a notion close to Pope John II. In the document the notion of culture appears fifty-five times mostly in the Introduction and in Part I.[195] Culture is defined as the "only one culture: that of man, by man and for man."[196]

Ex Corde Ecclesiae supports Catholic university to enter in dialogue with people of every culture. The relationship that characterizes Catholic university and culture is primarily seen in the light of dialogue. Catholic university together with the Church aim to understand culture and learn from her. Moreover, the document argues that a Catholic university should enrich every culture with the Church's own culture. In that way, human culture can become "a primary and privileged place for a fruitful dialogue between the Gospel and culture."[197] The document declares:

> A Catholic University must become more attentive to the cultures of the world of today, and to the various cultural traditions existing within the Church in a way that will promote a continuous and profitable dialogue between the Gospel and modern society. Among the criteria that characterize the values of a culture are above all, the meaning of the human person, his or her liberty, dignity, sense of responsibility, and openness to the transcendent.[198]

Church acknowledges the autonomy of human culture. It aims, however, to contribute to the further development of culture by spreading the Gospel message. The Church and Catholic universities examine the dominant values and trends in culture through the light of revelation. They do not want to exclude Jesus Christ when dealing with existential and cultural problems of humanity.[199]

Catholic universities should not take a negative or reserved approach toward culture as was sometimes the case. Rather, they should express "critical distance from the prevailing culture."[200] Catholic universities should examine ideological elements in societies which

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[195] D'Souza, "Ex Corde Ecclesiae, Culture and the Catholic University," 217.
[196] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 3 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[197] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, §§ 6 & 43 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[198] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, § 45 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[199] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities*, 1990, §§ 29 & 33 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[200] Ormerod, "Mission Driven and Identity Shaped: Ex Corde Ecclesiae Revisited," 334.

suppress human dignity and human freedom. They have to be a critical voice against all those societal trends that diminish the value of the human person and make damage to the society.[201]

> A specific priority is the need to examine and evaluate the predominant values and norms of modern society and culture in a Christian perspective, and the responsibility to try to communicate to society those to human life. In this way a University can contribute further to the development of a true Christian anthropology, founded on the person of Christ, which will bring the dynamism of the creation and redemption to bear on reality and on the correct solution to the problems of life.[202]

Moreover, Catholic universities have to carefully assess the impact of the modern culture on the person, especially the impact of new technologies and the mass media. The goal is to contribute to the complete and integral formation of a human persons.[203] The Church and Catholic universities can have a vital role in culture and the capacity to transform her.

William A. Frank asserts that important goal is to foster "the Christian mind" which is capable to advance higher culture.[204] Culture, which can be fragile, becomes more human when it opens itself to the transcendent truth and examines the meaning of life, love and beauty. Christian mind can assist in this search since it has an ability to see "what lies beyond the immanence of all natural and historical reality."[205]

5.2.3.9. Catholic University and Service to the Church and Society

The document claims that the purpose of all research and teaching knowledge is the service to the common good of the society. A Catholic university aims to form mature and responsible persons and respond to the needs of the society. In order to do so, a Catholic university has to become a place for a study of "serious contemporary problems."[206] It has to deal with the questions such as human dignity, issues of justice and inequality, personal and family questions, environmental issues, economy, and politics.[207] All these aspects are important for building healthy communities and healthy society. Catholic university has to be able to provide the

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[201] Ormerod, "Mission Driven and Identity Shaped: Ex Corde Ecclesiae Revisited," 334.
[202] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 33 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[203] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 45 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[204] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 9 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[205] William A. Frank, "The Catholic Mind: Culture, Philosophy, and Responsibility in Higher Education," *Journal of Catholic Education* 4, no. 2 (2000), 207-208.
[206] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, §§ 30-32 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[207] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, §§ 30-32 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

causes of contemporary problems, ethical and religious implications and openly speak truth even if it may be uncomfortable.[208]

Since Catholic universities aim to positively contribute to the progress of the society, they draw a special attention to those who are poor and who cannot afford for themselves higher education. The option for the poor, social justice and equity are of particular importance for the Catholic universities. Academic community should foster the services for those who suffer from social injustice. Pastoral ministry should especially encourage all community to take care for those who suffer physically and spiritually.[209] The goal is to serve to the human person, especially to those who are deprived and disadvantaged. As Neil Ormerod comments, "a Catholic university has a mission to be an agent of social and cultural change, to promote an alternate vision for the world, one which is more in line with the values of the Kingdom of God."[210]

5.2.3.10. *Ex Corde Ecclesiae* and the General Norms

Second part of the apostolic constitution is the only part which discusses legal norms under canon law.[211] It discusses the nature of the Catholic university and how the Catholic university can be established. This can be done by the Holy See, an Episcopal conference and diocesan Bishop. A diocesan Bishop can allow a religious institute or other public juridical person to establish the Catholic university. Competent Church authority can also give permission to other ecclesial or lay persons for the establishment of a Catholic university.[212]

The document states that everyone in Catholic academic community must promote Catholic identity, especially university authorities. Catholic scholars should be faithful to the Catholic doctrine and moral teaching.[213] A Catholic university has to maintain communion with the Church, in particular with the diocesan Bishop. This is necessarily for contributing in the spreading of the Gospel message. Bishop has a right and duty to promote and to preserve the Catholic character of a Catholic university.[214] The work of the pastoral ministry for the Catholic

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[208] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, §§ 30-32 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

[209] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, §§ 34 & 40 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

[210] Ormerod, "Mission Driven and Identity Shaped: Ex Corde Ecclesiae Revisited," 335.

[211] Charles H. Wilson, "Ex Corde Ecclesiae: the New Apostolic Constitution for Catholic Universities," *Catholic Lawyer* 34, no. 1 (1991), 19.

[212] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, § 9 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

[213] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, article 4, §§ 1 & 3 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

[214] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, article 5, §§ 1 & 2 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].

university community has to be supported. The cooperation between Catholic and secular universities is encouraged.[215]

In the second part of the constitution there is a point concerning the mandate for theologians, which alongside to the academic freedom, caused great concern. Mandate for theologians means that in order to teach and do research at a Catholic university one needs an approval from the ecclesial authorities.[216] At times, it seemed that these two points were the only issues discussed when there was a mention of *Ex Corde Ecclesiae*. On the other hand, Ormerad remarks that "to reduce the document to these two issues is to miss the larger vision it provides for a Catholic university."[217]

There are two positions which interpret the relationship between bishop and theologian. The first position is based on the canon law. The accent is placed on juridical regulations and a hierarchical structure. Mandate is understood in the light of canon law and an emphasis is placed on juridical processes. The other position draws attention on Church as a community in which bishops and theologians have their own responsibilities. Care for teaching authentic Catholic doctrine is achieved not so much through restrictions or even sanctions, but through the nourishing the quality of community.[218] A mandate is a sign that one wants to work in communion with the bishops, theologians and the whole Church.[219] In this regard, Lisa S. Cahill concludes:

> His or her mandate derives from the confidence of the community, as represented or crystalized in the bishop, rather than as created by him. (…) Unless a community of trust exist first, not only does the institutional arm of the Church lack true 'authority,' as essentially ability to command respect on the basis of a recognizable representation of Christ.[220]

5.2.3.11. Some Final Remarks on a Catholic University

The publication of the apostolic constitution *Ex Corde Ecclesiae* was twenty-six years ago. It elaborated the idea and the purpose of the Catholic university. The document indicates that there should be something different between Catholic and secular university. If Catholic university abandons its Catholic identity and values, it becomes just like any other secular university in the world.

Discussions about Catholic identity caused concern around the globe. At times there were accusations that some Catholic universities are Catholic just by their name, not by their practice.

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[215] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, article 6, § 1 & article 7, § 1 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[216] John Paul II, *Ex Corde Ecclesiae: Apostolic Constitution on Catholic Universities,* 1990, article 4, § 3 available at http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.pdf. [accessed November 3, 2016].
[217] Ormerod, "Mission Driven and Identity Shaped: Ex Corde Ecclesiae Revisited," 337.
[218] Cahill, "Mandate in the Context of *Ex Corde Ecclesiae*: A Theologian's Reflection," 70.
[219] Avery Dulles, S.J., "The Mandate to Teach and the Ecclesiology of Communion," in *Ex Corde Ecclesiae: Documents concerning Reception and Implementation*, ed. Alice Gallin (Notre Dame, IN: Notre Dame Press, 2006), 112.
[220] Cahill, "Mandate in the Context of *Ex Corde Ecclesiae*: A Theologian's Reflection," 79.

Well known example was the controversy with the Notre Dame University when on 2009 Barack Obama had to deliver commencement address, although he was publicly supporting abortion and stem cell research. Cardinal Francis George, president of the U.S. Conference of Catholic Bishops commented that "It is clear that Notre Dame didn't understand what it means to be Catholic when they issued this invitation."[221] In contrast, some of the students replied that "It's not that we think abortion has to happen more often. We just do not see [Mr. Obama] coming here as an endorsement of more abortions."[222]

There are other cases when Catholic identity was questioned. For instance, due to the funding research which was not in compliance with the ethical and religious norms, for supporting LGBT community, or it was simple hidden or removed in order to attract secular students and scholars. For example, Regis University in the USA hides its Catholic identity, while Rockhurts University has removed "Jesuit" from the university name.[223]

Michael J. Buckley remarks that Catholic universities are losing what is distinctively Catholic. He states that Catholic universities, and in particular those that declare themselves to be Jesuit, write in their mission statements that they will be places which serve faith and promote justice. Buckley questions the generality behind these phrases, claiming that this does not specify what Christianity is about. He asserts: "The faith of Christianity – what constitutes the content and richness of the creed and inspired two thousand years of Catholic reflection and life – seems reduced to a general social ethic or morality."[224] Frequently, Jesuit universities will use the terminology to describe their mission in a way which does not display the unique Catholic tradition. The phrases will not offend anyone and are "almost politically correct."[225] Buckley refers to several mission statements which claim to support a religious dimension of their students, and religious worship. Again, he questions what is distinctively Catholic at these universities:

> One looks in vain for anything that needs or demands – as inescapably appropriate – the name of God, of Christ, of church, and of theology or indeed for anything uniquely Christian or Catholic in the paragraphs that speak of the core curriculum. They do not appear. What I found here, I found in others. The Catholic, Christian character was shaded off into a vacuity that offers neither specification nor direction to the education given by institution.[226]

Buckley argues that the academic and religious are "intrinsically related,"[227] and that the purpose of the Catholic university is to contribute to the development of faith and knowledge. He declares: "No other institution within human culture can render this unique and critically important contribution to the church and to the contemporary world."[228]

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[221] Amy Sullivan, "The Pope's Stand in Obama's Notre Dame Controversy," 2009, available at http://content.time.com/time/nation/article/0,8599,1898756,00.html [accessed November 24, 2016].
[222] Brent Lang, "Inside the Obama Notre Dame Controversy," 2009, available at http://www.cbsnews.com/news/inside-the-obama-notre-dame-controversy/ [accessed November 24, 2016].
[223] Jim Infantine, "We Hide the Word 'Catholic' from the Prospective Students," available at https://www.firstthings.com/web-exclusives/2015/02/we-hide-the-word-catholic-from-prospective-students [accessed November 24, 2016].
[224] Buckley, "The Catholic University and the Promise Inherent in Its Identity," 76-77.
[225] Buckley, "The Catholic University and the Promise Inherent in Its Identity," 78.
[226] Buckley, "The Catholic University and the Promise Inherent in Its Identity," 77-78.
[227] Buckley, "The Catholic University and the Promise Inherent in Its Identity," 82.
[228] Buckley, "The Catholic University and the Promise Inherent in Its Identity," 84.

Cardinal Zenon Grocholewski, former prefect of the Congregation for Catholic Education, states that the question of Catholic identity is a big challenge today. He argues that *Ex Corde Ecclesia* is relevant for every Catholic university and that "only the Catholic university that conserves its identity will have a future".[229] If this does not happen, then there is a problem. Namely, Grocholewski reports how the Congregation for Catholic Education receives protests and complaints that certain Catholic universities contradict Catholic teaching and do not offer Catholic education, although they declare themselves to be Catholic. In one sentence, it becomes "hypocritical and lying".[230]

Nevertheless, there are examples which testify that *Ex Corde Ecclesia* was used as a guideline that some universities wanted to faithfully follow. Since its publication, and during the pontificate of John Paul II, 250 additional Catholic universities have been established, particularly in African and ex-communist countries. Inspired by this document many Catholic universities strengthened their identity.[231]

Besides underlying the importance of Catholic identity, Catholic universities must contribute to make the world better and more human. In this regard, Johan Verstraeten reminds us not to forget an important purpose of universities: to make the world more human, where human's dignity will be respected and valued. He suggests how science and humanities can be enriched with the Gospel message. Weight is not placed on one's selfish and individualistic interests, but on the work for the common good and for connecting people to work for the noble tasks. As he argues,

> Universities need a vision on the dignity of the human person, based not only on what the sciences or philosophy teach but also on the kenotic understanding of it in the light of the Gospel. This understanding mobilizes imagination, moves beyond fragmentation, reconnects, and leads to building a human future – not merely designed for self-interest, but for the common good. It produces inspiration for research in the field of job creation, rethinking the international monetary system, alleviating poverty, rethinking intellectual property in light of the common destination of goods, and so on.[232]

Education is viewed not only as associated with employment and profession, but also as related to deeper existential questions, pursuit of truth, the purpose and meaning of life, and service toward others. It is against manipulation and fragmentation of knowledge and a technical treatment of a person. Grocholewski and Pittau summarize:

> An education that is purely technical and functional can lead to enabling the young generations, to use an image from the *Sorcerer's Apprentice* in the famous orchestral piece by Paul Dukas (...) to conjure up spirits but not to control them. A formation that excludes wisdom and ignores

[229] John Paul II Foundation, "20th Anniversary of *Ex Corde Ecclesiae*," available at http://www.fjp2.com/news/vatican/2802-20th-anniversary-of-ex-corde-ecclesiae [accessed November 24, 2016].
[230] John Paul II Foundation, "20th Anniversary of *Ex Corde Ecclesiae*," available at http://www.fjp2.com/news/vatican/2802-20th-anniversary-of-ex-corde-ecclesiae [accessed November 24, 2016].
[231] John Paul II Foundation, "20th Anniversary of *Ex Corde Ecclesiae*," available at http://www.fjp2.com/news/vatican/2802-20th-anniversary-of-ex-corde-ecclesiae [accessed November 24, 2016].
[232] Johan Verstraeten, "Catholic Social Thought as Discernment," in *Scrutinizing the Signs of the Times in the Light of the Gospel*, ed. Johan Verstraeten (Leuven: Leuven University Press, 2007), 11.

the human being, and consequently his necessary moral conduct, would jeopardize the future of humanity.[233]

CONCLUSION

Ex Corde Ecclesiae is an apostolic constitution worthy to read. It illuminates over a number of issues related to Catholic higher education, such as: what kind of education should be provided, what is distinctive for Catholic university? How education is related to culture and to common good? How to deal with juridical norms? How to organize cooperation among bishops and theologians? Obviously, *Ex Corde Ecclsiae* can be analyzed form various aspects. Focus is primarily the (moral) formation of a human person and what kind of vision does the document suggest for the growth in humanity, and not only knowledge. Certain shortcomings and limitations have been observed, but also positive sides. Strong emphasis is placed on the pursuit of truth, on the dignity of the human person and on the common good. It lacks more elaborated concept of moral education and moral terminology. Overall, this document is valuable and still relevant for our contemporary time. It offers a corrective vision of the purpose of higher education and is against all attempts which narrow its meaning.

In what follows are the official documents of the Congregation of Catholic Education which discuss the issues of education. Special focus is centered on moral education and character formation and on the question how to design and promote education that will assist a student to become not only more knowledgeable, but also more human.

5.2.4. *THE CATHOLIC SCHOOL* (1977)

The Catholic School is the first post conciliar document of the Congregation of Catholic Education, published on 19th March 1977. The document discusses the idea of the Catholic school and educative values which a Catholic school possesses.
It includes seven parts: 1. *The Catholic school and the salvific mission of the Church*, II. *Present difficulties over Catholic schools*, III. *The school as a center of human formation*, IV. *The educational work of the Catholic school*, V. *The responsibility of the Catholic school today*, VI. *Practical directions*, VII. *Courageous and unified commitment*.

One of the most important reasons why the Church establishes Catholic schools is because of the Church's mission to bring Jesus Christ into the people's lives. The aim is to impact the formation of students, but also the formation of the culture and society with the Gospel message.[234]

[233] Zenon Grocholewski and Guiseppe Pittau, "Presentations of the Vatican Document: Consecrated Persons and Their Mission in Schools," *Catholic Education: A Journal of Inquiry and Practice* 7, no. 1 (2013), 78.
[234] Marcus Stock, "Christ at the Centre," in *Catholic Education: Universal Principles, Locally Applied*, ed. Andrew B. Morris (Newcastle, UK: Cambridge Scholars Publishing, 2012), 27.

5.2.4.1. Inspired by Supernatural Vision

One of the essential features of a Catholic school is inspiration with a supernatural vision. The Church is devoted to the salvific mission and the work of evangelization, which is proclamation of the good news of salvation to everyone. Moreover, the Church's concern is the development of the human person. Since schools are "a privileged means of promoting the formation of the whole man", the Church cannot exclude schools from her mission.[235]

Christ is the foundation of all regulations, strategies and educative processes in a Catholic school. Thus, what makes school Catholic is the Christian vision which inspires the existence and the goal of Catholic schools.[236] As the document declares:

> The Catholic school loses its purpose without constant reference to the Gospel and a frequent encounter with Christ. It derives all the energy necessary for its educational work from Him and thus "creates in the school community an atmosphere permeated with the Gospel spirit of freedom and love."[237]

5.2.4.2. School as a Means for Integral Formation

Besides being inspired with the person of Christ, there are other principles which mark the purpose and the work of a Catholic school. One of the most crucial principle is the integral formation. Every school, and not only a Catholic school, should be focused on the whole development of its students. Education involves a process of deliberation from everything that prevents or blocks a student in his or her journey of becoming a more human being.[238] Thus, the Sacred Congregation for Catholic Education states that the primarily guiding principle of an educational program should be "the growth of the whole person."[239]

Educative enterprise is not an isolated process. For the integral development of young persons, it is crucial a healthy community where sincere relationships and cooperation are nurtured.[240]

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[235] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 7 & 8 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[236] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, § 34 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[237] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, § 55 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[238] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, § 29 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[239] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, § 29 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[240] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, § 32 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

As Thomas H. Groome points out: "the environment of a Catholic school needs to reflect community, not simply an ideal taught but as a value realized".[241]

Beside parents, who are the most responsible agents for the integral formation of children, teachers play an important role. In a Catholic school, they are expected not only to be professionally competent, qualified, and up to date, but through their witness, words, behavior, and literally "every gesture" to convey to their students the person of Christ. Christ is regarded as the "only Teacher."[242] Therefore, teachers not only contribute to the lives of their students with the academic knowledge, but also help them to grow as mature Christians. As the document affirms: "This is what makes the difference between a school whose education is permeated by the Christian spirit and one in which religion is only regarded as an academic subject like any other."[243]

Specific characteristic of the Catholic school is "the development of the whole man," with an emphasis on the "Perfect Man."[244] Jesus Christ serves as a model for students and as one who can enrich their lives and give the meaning. This does not mean that academic subjects lose their autonomy and are used for teaching apologetics.

The purpose of education is not only to grow in knowledge and skills, but also in moral and social values and the importance of truth.[245]

5.2.4.3. What Kind of the Student *The Catholic School* Wants to Form?

So far, the document underlines the importance of the integral formation of a person. Jesus Christ is the foundation of a Catholic school and every student is invited to encounter him. Here we want to ask: What kind of a person is promoted? What kind of qualities are fostered? How the document addresses character and moral formation of a student? Is there a proposal for moral education?
The goal is to create a whole person, with the strong character who is responsible and adheres to his or her conscience and human values. Such a person does not consider education and knowledge as a means for gaining power, wealth, and success, rather as responsible service for the benefit of others. A Catholic school aims to form a person who opposes individualism and

[241] Thomas H. Groome, "What Makes a School Catholic?" in *The Contemporary Catholic School: Context, Identity and Diversity*, eds. Terence H. McLaughlin, Joseph O'Keefe S.J. and Bernadette O'Keeffe (Washington, D.C.: The Falmer Press, 1996), 115.
[242] The Sacred Congregation for Catholic Education, *The Catholic School*, 1977, § 43 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[243] The Sacred Congregation for Catholic Education, *The Catholic School*, 1977, § 43 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[244] The Sacred Congregation for Catholic Education, *The Catholic School*, 1977, § 35 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[245] The Sacred Congregation for Catholic Education, *The Catholic School*, 1977, § 39 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

is truly and solidary committed to create "true communities out of a common effort for the common good."[246] In this regard, Groome comments about the value of this effort:

> Catholic education is often counter-cultural to the mores of rugged individualism, self-sufficiency and social indifference that permeate western society. It will socialize its students to care about and contribute to the common good through its own ethos of 'right relationship' and social consciousness, through its operative values of peace and justice and by credible concern for the marginalized and suffering of society.[247]

A student needs to know how to recognize what is good and worthy, especially when he or she is exposed to social and media communication. Intellectual progress is considered as a pursuit of truth and as a process through which objective values are transmitted. The model for a person's life is Jesus Christ who inspires a person's growth also in Christian virtues.[248]

The Christian formation of the student is tailored to the school. Educative enterprise attempts to form a mature Christian who is committed to Christ who is the "heart of total Truth."[249] The person of Christ inspires a student to serve him and the community in unselfish and dedicated manner:

> Young people have to be taught to share their personal lives with God. They are to overcome their individualism and discover, in the light of faith, their specific vocation to live responsibly in a community with others. The very pattern of the Christian life draws them to commit themselves to serve God in their brethren and to make the world a better place for man to live in.[250]

A student is called to be "a living witness to God's love for men by the way he acts."[251] The goal of education is to assist a student to grow in theological virtues, especially charity and to become from "a man of virtue into a man of Christ."[252] The person of Christ is something that makes a Catholic school and the formation of students distinctive. As the document declares,

> Christ, therefore, is the teaching-centre, the Model on Whom the Christian shapes his life. In Him the Catholic school differs from all others which limit themselves to forming men. Its task

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[246] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 31, 35, 56 & 62 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[247] Groome, "What Makes a School Catholic?" 116.
[248] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 36, 39 & 48 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[249] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, § 41 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[250] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, § 45 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[251] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, § 46 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[252] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, § 47 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

> is to form Christian men, and, by its teaching and witness, show non-Christians something of the mystery of Christ Who surpasses all human understanding.[253]

Next, how the document *The Catholic School* operates with the concepts such as character, virtues, and values should be investigated.

Until now, *Gravissimum Educations* and *Ex Corde Ecclesia* do not use at all the term of (the person's) character although they address education. Only document *Divini Illius Magistri* mentions it two times briefly: when it states that "the product of Christian education" is "the true and finished man of character" and a person who lives justly.[254] In *The Catholic School*, there is again a mention of the (person's) character.

In *The Catholic School* (a person's) character is mentioned only once, and nine times when it discusses the specific and distinctive Catholic character of the school. When it comes to the person's character, *The Catholic School* declares that the Church aims to insure "strong character formation."[255] The reason why the Church wants to foster "strong character formation" is because of cultural pluralism and other damaging influences in the society, such as relativism, materialism, pragmatism, depersonalisation, etc:

> Cultural pluralism, therefore, leads the Church to reaffirm her mission of education to insure strong character formation. Her children, then, will be capable both of resisting the debilitating influence of relativism and of living up to the demands made on them by their Baptism. It also stimulates her to foster truly Christian living and apostolic communities, equipped to make their own positive contribution, in a spirit of cooperation, to the building up of the secular society. For this reason the Church is prompted to mobilize her educational resources in the face of the materialism, pragmatism and technocracy of contemporary society.[256]

Strong character is an important 'tool' against contemporary negative influences.

Furthermore, comes the examination of how the notions of values and virtues are displayed in this document. The term value(s) is prevalent. It appears twenty-six times in the text, such as: "objective values," "absolute values," "present-day values," "intellectual values," "human values," "Christian values," "cultural values," "apostolic value."[257]

The term virtue appears six times: "particular virtues," "virtues characteristic of the Christian," "fundamental, permanent virtues," "theological virtues," "a man of virtue," "Christian

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[253] The Sacred Congregation for Catholic Education, *The Catholic School*, 1977, § 47 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

[254] Pope Pius XI, *Divini Illius Magistri: Encyclical of Pope Pius XI on Christian Education*, 1929, § 96 available at, http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri.pdf. [accessed October 24 2016].

[255] The Sacred Congregation for Catholic Education, *The Catholic School*, 1977, § 12 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

[256] The Sacred Congregation for Catholic Education, *The Catholic School*, 1977, § 12 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

[257] The Sacred Congregation for Catholic Education, *The Catholic School*, 1977, §§ 44, 27, 30, 32, 35, 53, 85 & 87 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

virtue."[258] When comparing the use of values and virtues, it seems that term virtues is used to describe something that is more related to the transcendental reality. Values are more related to the human reality. The term care is present three times in the text: twice is mentioned "pastoral care of teachers," and "temporal cares" of lay people.[259]

The term critical thinking does not appear in the text. A similar term "critical and personal analysis" of social communication is mentioned once.[260] The term judgment appears twice. First it refers to a Christian thought as a criterion of judgement. Second, it is associated with value judgment. People may have different value judgment depending on their world view.[261]

To conclude, the vision that the document *The Catholic School* has regarding the formation of the student is based on the Christian anthropology. Accent is placed on the importance of the service, responsible behavior, work for the common good and having Christ as a model to follow. There is a strong emphasis that schools should be dedicated to the integral formation of a whole person, however, the document does not offer more precise explanation of what is concretely suggested by that. Namely, there is an acknowledgement of the importance of the integral formation, but the lack of detailed analysis. There is also a lack of elaborated program for moral education.

5.2.4.4. Challenges of a Catholic School

A Catholic Church encounters certain challenges and difficulties in her educative work. The Church is accused that Catholic schools are not necessary in the secular society, that they promote proselytism and social and economic discrimination.[262] Next, the Church is accused because of the poor educational results and for not forming citizens who actively participate in social and political life.[263]

The document acknowledges the major objections against the Catholic school.[264] What is surprising is that the document does not provide answers on these criticism, but rather explains what makes an essence of the Catholic educative work. John Sullivan regards this as not the best solution. Namely, there is evidence that Catholic schools, at least in the UK, USA and

[258] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 36, 37, 47 & 49 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[259] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 69, 78 & 79 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[260] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 48 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[261] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 11 & 13 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[262] Namely, education in Catholic schools can be expensive.
[263] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 18-22 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].
[264] Indeed just briefly.

Australia, offer education of good quality and that the Sacred Congregation of Education should have dealt with these objections.[265]

The document states that Catholic schools are primarily for those who are poor, who cannot afford education and are far from faith, although, not everyone can always access education in a Catholic school. Namely, in some countries there are difficulties due to local or national laws and economic reasons and where Catholic schools are hindered, without support or self-financing. What happens is that only the wealthy individuals can afford education. It seems then that Catholic schools are only for the rich.[266] The document rejects this assertion and highlights the necessity of collaboration and fighting against injustice in the field of education.[267]

Another challenge within a Catholic school is the question of its identity which is sometimes not clearly expressed or is lacking. The document claims that a Catholic school who is open to all people, regardless of their religion, has to preserve its uniqueness and mission in the secular society.[268]

CONCLUSION

The Catholic School is a document which investigates the purpose of a Catholic school and her function in the society. Inspired with the person of Christ and Christian vision of life, a Catholic school aims to contribute to the integral formation of the whole human person. The focus is on the human person and on his or her development. This includes intellectual progress, and a person's growth in social, moral and religious dimensions. Although this articulation expressed very clearly and emphasis on the integral formation as valuable, the deeper analysis of this important subject is still lacking.

Furthermore, since research is focused on moral education and character formation, how the document addresses these issues should be explored. It is evident that Christian anthropology and moral tradition impact the formation of a human person. The emphasis is placed on cooperation, charity, service for others and for the common good. Jesus Christ is depicted as moral model and moral example. Although all the above mentioned is regarded as admirable qualities, it lacks a model of moral education which will cover moral issues in education in a more systematic manner.

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[265] John Sullivan, *Catholic Education: Distinctive and Inclusive* (London: Kluwer Academic Publishers, 2001), 76.

[266] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 68 & 81 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

[267] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 68 & 81 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

[268] The Sacred Congregation for Catholic Education, *The Catholic School,* 1977, §§ 66 & 87 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html [accessed November 28, 2016].

5.2.5. *LAY CATHOLICS IN SCHOOLS: WITNESSES TO FAITH* (1982)

The Sacred Congregation for Catholic Education issued on 15th October 1982 a new document, *Lay Catholics in Schools: Witnesses to Faith*. As the title indicates, the document tackles the importance and the role of lay Catholics, in particular their significance for schools and in the education of young people. The documents consists of four parts: *Introduction*, I. *The Identity of the Lay Catholic in a School*, II. *How to Live One's Personal Identity*, III. *The Formation that Is Needed if Lay Catholics Are to Give Witness to the Faith in a School*, IV. *The Support that the Church Offers to Lay Catholics Working in Schools*, and *Conclusion*.

5.2.5.1. Lay Catholics – Their Identity and the Role

The novelty of this document in comparison to the previous Church documents is that it dedicates a special attention to lay Catholics. The Sacred Congregation states that a lay person is a member of the People of God. He or she is through Baptism united with Christ and possess the same dignity as all others member of the Body of Christ. The Sacred Congregation refers to the Vatican II constitution, *Lumen Gentium*, which is crucial for the understanding of the role of lay Catholics. A lay Catholic is a sharer in "the priestly, prophetic, and kingly functions of Christ."[269] He or she is invited to grow in holiness and perfection as other members of the People of God. However, a lay Catholic is called to focus their apostolic work "by engaging in temporal affairs and by ordering them according to the plan of God."[270] Through their authentic Christian testimony, lay Catholics have to sanctify the world and bring the person of Jesus Christ to places where they are present, especially if religious persons and the Church do not have an access.[271] Catholic educators hold the important role in the spreading of God's kingdom into personal, professional and communal domains of life. The Sacred Congregation acknowledges their value and encourages them to be "the salt of the earth."[272]

[269] Second Vatican Council, *Lumen Gentium*, n. 31. quote in The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 6, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].
[270] Second Vatican Council, *Lumen Gentium*, n. 31. quote in The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 7, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].
[271] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, §§ 8 & 9, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].
[272] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 9, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

5.2.5.2. Lay Catholic as Educator

Besides this general appreciation of every lay Catholic, the document points out in particular lay Catholics who work in a school as educators. Instead of employing the notion of teacher, the document prefers the notion of educator. As it is explained, "teacher is to be understood as 'educator' - one who helps to form human persons."[273] Thus, the role of educators is much broader than the simple transmission of knowledge and information. Their educational efforts have to be directed toward the integral formation of the human person.[274]

The Sacred Congregation emphasizes that educators have to receive careful and adequate formation in order to know how to cope with many educative challenges. Thus, they have to attain secular and religious knowledge, alongside other educational skills, which will assist them with the contemporary findings that are crucial for the educative work with young people. The document notes that the formation of Catholic educators cannot end with the completion of their studies, but that one has to continue to invest and work in the permanent formation, which is undoubtedly not always easy to do.[275] However, the Sacred Congregation remarks that "[t]o reject a formation that is permanent and that involves the whole person - human, professional, and religious - is to isolate oneself from that very world that has to be brought closer to the Gospel."[276]

Important feature of every Catholic educator has to be professionalism and continuous investment into one's human and professional development. This is vital in order to be able to provide students with the integral formation. Although professionalism is undoubtedly necessary for a Catholic educator, the document states that the work of the Catholic educator is more accurate to view as a vocation, than simply as a profession. This vocation is super-natural and involves apostolic work and evangelization.[277] To put it briefly, "educational work is the basic instrument for personal sanctification and the exercise of an apostolic mission."[278]

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[273] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 16, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[274] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 17, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[275] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part III, §§ 60 & 68 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[276] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part III, § 70 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[277] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, §§ 27 & 37 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[278] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part III, § 61 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

The Catholic educator has to give a witness of faith, that is lived sacramentally and liturgically, and be aware that one's conduct is more important than one's speech.[279] The Sacred Congregation emphasizes that the work of lay Catholic educators is of great worth: "by their witness and behaviour, teachers are of the first importance to impart a distinctive character to Catholic schools."[280]

Moreover, the Sacred Congregation emphasizes that the focus of education is on a human person and that Catholic educators can positively contribute during a students' formative process and growth. Through dialogue and listening, through helping them in the periods of difficulties and struggles, Catholic educators can provide a genuine witness of faith, hope and charity.[281]

The document claims that Catholic educators have to be attentive to specific characteristics of a school in which they work and according to possibilities (e.g. work in a Catholic school, in a secular school, or in a school which forbids any form of Christianity), they should witness Christ to their students and the entire educative community. Sometimes even the presence which is inspired with the Christian and Gospel Spirit can mean a lot. This is especially valid in those schools and countries in which the number of Religious people is in decline and where a lay Catholic educator is the only presence of the Church.[282]

However, in order to be a Catholic educator, one has to live his or her Catholic identity. The document acknowledges that it is not always easy to be faithful to this identity. There are numerous obstacles, such as personal situation, weakening of faith, loss of trust in institutions or authority, secularization, etc.[283] The document acknowledges this reality, but also argues that one should not abandon a "healthy optimism" and Christian hope while confronting all the obstacles and reality that can sometimes be difficult.[284]

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[279] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, §§ 29 & 32 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[280] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part IV, § 76 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[281] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, §§ 7 & 33 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[282] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, §§ 39, 47, 53 & 54 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[283] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, §§ 25 & 26 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[284] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, § 26 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

Finally, Lay Catholic educators have to be supported and receive adequate salary, while laity has to be responsible and committed to fulfill educational goals of a (Catholic) school.[285]

5.2.5.3. Formation of Students and Moral Education

As already indicated students should receive integral education, that is "an education which responds to all of the needs of the human person."[286] Although the document admits that parents are the first educators of their children, a school has a crucial role in their education and formation as well. The Sacred Congregation emphasizes that the focus of a school should be:

> (…) constant and careful attention to cultivating in students the intellectual, creative, and aesthetic faculties of the human person; to develop in them the ability to make correct use of their judgement, will, and affectivity; to promote in them a sense of values; to encourage just attitudes and prudent behaviour; to introduce them to the cultural patrimony handed down from previous generations; to prepare them for professional life, and to encourage the friendly interchange among students of diverse cultures and backgrounds that will lead to mutual understanding.[287]

Thus, an educational institution should be a place where all students' capacities are developed, including their professional competencies. Attention should be also devoted to the ethical and social issues, as well as to questions of transcendence and religion.[288] The Sacred Congregation confirms the previous document, *The Catholic School*, concerning the educative goals. The task of every educator and a school is to "form strong and responsible individuals, who are capable of making free and correct choices" and who are reflective about the idea and meaning of life.[289] The goal of every Catholic educator is to make "human beings more human."[290] The document encourages Catholic educators to form persons who are willing to contribute to the common good, who possess civic and social responsibility and who aim to bring in the society more

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[285] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part IV, § 78 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[286] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 3 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[287] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 12 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[288] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 17 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[289] Sacred Congregation for Catholic Education, *The Catholic School*, n. 31, quote in The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 17, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[290] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 18 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

peace and fraternity.[291] To put it briefly, students should be encouraged to make the "civilization of love"[292] a reality. The concept of a person is inspired with the Christian anthropology.

Next, The Sacred Congregation states that a Catholic school has to provide a healthy and positive environment, where respect and cordiality are promoted and where genuine relationships can be formed.[293] In such an educational environment there is respect and welcoming for every person, regardless of religion and beliefs. These attitudes are possible due to the universal Christian love.[294] Furthermore, the document asserts that students have a right to receive education where the emphasis is not only on knowledge, but also on dignity, authentic relationships and on the openness for Truth which can one find in Christ.[295]

Finally, we are interested in finding out how this document operates with the concepts such as character, virtues, values, critical thinking and care. The term character appears six times in the text. In all those instances, it does not refer to the person, but to the Catholic school, service, culture etc. The term virtue appears once and it is associated with the school.[296] The term value is present more often – fourteen times. As an example, the term value appears as "Christian values," "human values," "positive values," "Gospel values," etc.[297]

The term critical thinking is not mentioned in the text, though, the term critical spirit is used once.[298] The term judgement is also mentioned once in the context of its correct use. The term

[291] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 19 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[292] Paul VI, *Discourse on Christmas Night*, December 25, 1976, AAS 68 (1976) p. 145. quote in The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 19, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[293] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part IV, § 77 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[294] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, § 55 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[295] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, § 55 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[296] "In virtue of its mission, then, the school must be concerned with constant and careful attention to cultivating in students the intellectual, creative, and aesthetic faculties of the human person (...)" See The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part I, § 12, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[297] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, §§ 30, 49 & Part I §§ 27 & 10 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[298] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, § 30 available at

care is displayed four times in the document, and it does not refer to a caring relationship, but to care for "the quality of the religious education in the school," taking care "to be faithful to the genuine sources, and to the light of the Magisterium," care for the "the permanent professional and religious formation of its lay members" and to care for the teachers' training.[299]

To summarize, the document provides a human and Christian vision of formation, emphasizes the importance of integral education and development of all students' dimensions and qualities. This is necessary to become more human, and to invest energies and efforts in the work for the common good. The document does not elaborate a person's moral dimension, moral education, nor does it offer some practical directions and suggestions on how education in morality can be accomplished. The document affirms that all scope of human qualities are essential, but does not offer a framework of how to achieve these educative goals.

CONCLUSION

Lay Catholics in Schools: Witnesses to Faith is a document which continues the tradition of the previous Church documents on education. The emphasis is as usual placed on the integral formation and on the harmonious development of a person as a whole being. The novelty of this document is profound attention dedicated to lay Catholics, in particular to lay Catholic educators. The Sacred Congregation expresses appreciation for their work, but also realistically deals with challenges which lay Catholic educators encounter. The Sacred Congregation is aware that the situation is not always ideal, and that sometimes even the basic needs for fair salaries are not satisfied (even within Catholic schools). The conditions have to be improved by the efforts of the whole society. The document aims to encourage laity by emphasizing the great value of their work and that forming more human students is their vocation.

Lay Catholics in Schools: Witnesses to Faith advocates for the comprehensive development of children and young people. In order to attain that aim, lay Catholic educators, have to first invest in their own personal and professional progress and growth so that they can be able to guide the progress and growth of their students. The document also tackles the qualities which are considered as essential for a young person to develop, but does not analyze to a greater extent the subject of moral education.

5.2.6. *THE RELIGIOUS DIMENSION OF EDUCATION IN A CATHOLIC SCHOOL* (1988)

The next document on education is released on 7th April 1988, by the Congregation for Catholic Education. *The Religious Dimension of Education in a Catholic School* is published six years after *Lay Catholics in School*.

The main focus of *The Religious Dimension of Education in a Catholic School* is a Catholic school and the religious dimension of education.

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http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

[299] The Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Part II, § 38, 59, Part III, § 60 & Part IV, § 79 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html [accessed September 13, 2017].

The document is divided in five parts: I. *The Religious Dimension in the Lives of Today's Youth*, II. *The Religious Dimension of the School Climate*, III. *The Religious Dimension of School Life and Work*, IV. *Religious Instruction in the Classroom and the Religious Dimension of Formation*, V. *A General Summary: The Religious Dimension of the Formation Process as a Whole.*

5.2.6.1. A Catholic School as a Place of Evangelization

The Religious Dimension of Education in a Catholic School elaborates the significance of a Catholic school. The Congregation argues that a Catholic school has a distinctive identity. It is a place for evangelization and for educating students in the Christian spirit:

> the Catholic school has had a clear identity, not only as a presence of the Church in society, but also as a genuine and proper instrument of the Church. It is a place of evangelization, of authentic apostolate and of pastoral action - not through complementary or parallel or extra-curricular activity, but of its very nature: its work of educating the Christian person.[300]

Educational goals are inspired with the Gospel values. These goals need to have clearly defined pedagogical and cultural aims.[301] The Congregation points out that in a Catholic school, education is not considered solely as means for "simply a human activity; it is a genuine Christian journey toward perfection."[302]

The document states that teachers, and especially those who are involved in religious education, have to be recognized on the basis of their competence and faith witness. Teachers in a Catholic school have to promote a connection between faith, culture and life.[303]

5.2.6.2. Positive School Climate

An important aspect for student's formation is the school climate, which is created by people, relationships, teaching, and the context.[304] The document states that a climate has to reflect Gospel love and freedom, and above all the presence of Jesus Christ.[305]

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[300] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 33 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[301] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 100 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[302] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 48 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[303] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, §§ 37 & 51 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[304] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 25 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[305] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 25 available at

The document describes what is necessary to accomplish a positive and supportive climate:

> that everyone agree with the educational goals and cooperate in achieving them; that interpersonal relationships be based on love and Christian freedom; that each individual, in daily life, be a witness to Gospel values; that every student be challenged to strive for the highest possible level of formation, both human and Christian. In addition, the climate must be one in which families are welcomed, the local Church is an active participant, and civil society - local, national, and international - is included. If all share a common faith, this can be an added advantage.[306]

For a positive school climate, it is of importance to develop supportive relationships. Teachers should give opportunities to their students to talk and to engage in a dialogue with them. The Congregation encourages teachers to express love toward their students, especially through every day interactions, through encouragement, help and advice. Simple listening, with patience and kindness can contribute to the establishment of positive teacher-student relationships. When students feel loved, they can in return love their teachers.[307]

The document supports a climate which captivates an atmosphere of a family home, which is pleasant and happy.[308] A school is viewed as an extension of a family home and as a place where children and young people spend a lot of their time. The document argues that it is important to effectively deal with all practices that hinder the supportive climate. For instance, cold and impersonal relationships among teachers and students, a lack of clear educational goals, a strong emphasis on academic success, or on discipline, a lack of cooperation and of interest for the common good and for the societal problems, isolation from the local Church, negative models of behavior and witness etc.[309] Dealing with the problems has to be done in an honest and direct manner. The Congregation refers to the message of the Gospel and "to a continuous process of conversion."[310]

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http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[306] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 25 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[307] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, §§ 72 & 110 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[308] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 27 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[309] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 104 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[310] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 104 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

A strong accent is placed on the religious dimension and formation, which make a Catholic school not only a civic institution, but also a Christian community.[311] John C. Convey reports a study which demonstrates that what makes a good Catholic school is a "sense of community." A good community contributes to the better quality of the life and greater effectiveness.[312]

Moreover, Convey reports that the research shows that there is a difference between communities in Catholic schools and in other, secular schools. Both types of schools can create value communities, which share "a common value or values, such as high academic ideals, a preference for a particular type of educational philosophy, or exposure to a particular type of environment."[313] However, it was showed that Catholic schools are more than just value communities, they are functional communities as well.[314] A functional community is one which "functions at a high level, it is efficacious in the sense that the social capital produced by the relationships within the community is instrumental in producing good outcomes." [315]

The term functional communities is used by sociologists, while Catholic educators would address it as a faith community. Convey puts it shortly that a faith community is seen in the light of producing social capital which results in greater effectiveness of a school.[316] Faith community is an essential feature of the school's Catholic identity. It also contributes to the conversion and sanctification of students.[317]

5.2.6.3. Formation of Students and Moral Education

The document situates young people in the context of their time and culture and describes their situation perhaps too negatively. It states that:

> Many young people find themselves in a condition of radical instability. On the one hand they live in a one-dimensional universe in which the only criterion is practical utility and the only value is economic and technological progress.[318]

The document enumerates other problems among youth, which include lack of meaning in life, more depression, a relativistic approach to values, disregard and giving up of faith. A Catholic school has to be aware of problems of youth, know their needs and the reality in which they live in order to be able to adequately respond to them.[319]

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[311] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 67 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[312] John J. Convey, "Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers," *Catholic Education: A Journal of Inquiry and Practice* 16, no. 1 (2013), 190.

[313] Convey, "Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers,"190.

[314] Convey, "Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers,"190.

[315] Convey, "Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers," 190.

[316] Convey, "Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers," 190.

[317] Convey, "Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers," 190.

[318] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 10 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[319] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, §§ 11,12, 13 & 22 available at

All Church documents on education, including *The Religious Dimension of Education in a Catholic School*, underline the importance of integral education, human and Christian formation. Besides highlighting the necessity of integral education, the document points out to the religious dimension of education. It empowers young people to be open to God, follow the example of Jesus Christ and do good. The religious dimension helps young people to avoid leading meaningless and superficial lives.[320] The document notes that Christian anthropology, which emphasizes the dignity of the human person, strengthens young people to live their lives devoted to love for God, self and neighbor:

> The educational value of Christian anthropology is obvious. Here is where students discover the true value of the human person: loved by God, with a mission on earth and a destiny that is immortal. As a result, they learn the virtues of self-respect and self-love, and of love for others - a love that is universal. In addition, each student will develop a willingness to embrace life, and also his or her own unique vocation, as a fulfilment of God's will.[321]

Students should be educated to oppose any form of egoism and cultivate "affection, respect, obedience, gratitude, gentleness, goodness, helpfulness, service and good example."[322] Moreover, for their proper formation, students need to exercise love throughout their lives. The Congregation emphasizes that they need to understand that love is active and that through their deeds they have to manifest love for God and love for their neighbor.

Special care should be directed toward those who are marginalized and in disadvantaged situations, such as the poor, handicapped and lonely. Alongside love and care, a sense for social justice and resistance to evil should be encouraged among students. As the document states, students should become "courageous and generous men and women of faith."[323]

The Congregation argues that the desire to know and love truth enables young people to explore everything what God created. Critical evaluation of arguments, as well as responsibility, have to be encouraged at a Catholic school.[324]

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http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[320] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 48 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[321] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 76 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[322] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 87 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[323] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, §§ 90 & 94 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[324] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 49 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

Furthermore, students have to realize the harmony between faith and science and throughout their education explore a human person in all his or her wholeness. They should not be a subject of "fragmented and insufficient curriculum," especially when it comes to what it means to be a human being and to the questions of human existence.[325] The danger is that too much attention is placed on science and technology, and that humanities are neglected. The Congregation stresses the need for right balance.

The Congregation enumerates some other qualities which need to be promoted for the integral formation of youth. These are knowing personal Christian ethics, showing respect toward others and toward oneself, including matters which deal with sexual issues. Formation of students involves taking care for their physical health, whereby sports and physical activities are fostered.[326]

The document summarizes the vision of the successful formation of students, which has to be evident through putting the knowledge into practice and living authentically Christian love. In contrast to any mediocrity, excellence is fostered:

> The only thing they have to do is live their lives as students as well as they can: do their best in study and work; put into practice the virtues they already know in theory - especially love, which must be lived in the classroom, at home, and among friends; accept difficulties with courage; help those in need; give good example. In addition, they must find the inspiration for their daily lives in the words and the example of Jesus. They must converse with him in prayer and receive him in the Eucharist. No student can say that these are impossible demands.[327]

When it comes to the terminology of concepts such as character, virtues, values, we can notice that the term character appears only once in the document and that is when it discusses the character of the Catholic school. There is not a mention of character that refers to a person. The term virtue is seven times displayed, such as "virtues of faith," "virtues of self-respect and self-love," "virtue of chastity."[328] Mostly it appears in the context related to faith. The concept of values is prevalent, it occurs thirty four times in the text, such as "human values," "authentic values," "Christian values," "values" of Religious communities, "traditional civic values" (e.g. freedom and justice), "cultural-counter values," "spiritual values," "Gospel values," "religious values," etc.[329] The notion of care is four times displayed in the text, such as "pastoral care,"

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[325] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 55 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[326] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 84 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[327] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 95 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[328] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, §§ 75, 76 & 84 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[329] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, §§ 12, 19, 26, 35, 45, 52, 53, 100 & 107 available at

"care" of students for their "schoolhome" "great care" which schools need to take in order to promote collaboration with parents and, "to care for our body and its health."[330]

The term critical thinking is not present in the text, however some similar concepts are used such as "critical ability," "a critical look," "a critical sense."[331] The use of the term judgment has increased in comparison to the previous documents. It appears eight times, such as "the ability to make judgments," "moral judgments," teachers who need to be able to make "balanced judgement," etc.[332]

CONCLUSION

The document *Religious Dimension of Education in a Catholic School* consistently asserts the importance of the integral formation of the human person. It also stresses that the Church through Catholic education spreads the Gospel. The Congregation highlights the significance of the religious dimension of education. Although the autonomy of every subject is respected, the knowledge has to be illuminated with the light of faith.

It is evident that the unceasing inspiration with Christian anthropology is where human dignity is profoundly appreciated and where Christian love has to be encouraged throughout the whole educative endeavor. A strong accent is placed on the necessity of establishing and cultivating a supportive climate, where warm and friendly relationships are reinforced. A distinctive characteristic of a Catholic school is its climate that resembles to the home atmosphere – it is warm, loving and friendly.

The novelty of this document in contrast to the previous documents is that it elaborates to a greater detail the importance of encouraging relationships and the relevance of a school climate. The document also develops to a greater detail the qualities that are considered significant for student's formation.

Gospel values are not lived in isolation, every person is invited to live an authentic Christian life and be committed to expressing Christian love. The Congregation affirms the relationship between faith, culture and life and that Catholic schools can contribute to the greater harmony among these realities.

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http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[330] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, §§ 19, 29, 40 & 84 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[331] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, §§ 9, 21 & 101 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[332] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, §§ 57, 58 & 96 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

5.2.7. *THE CATHOLIC SCHOOL ON THE THRESHOLD OF THE THIRD MILLENNIUM* (1997)

The Congregation for Catholic Education issued in 1997 the document *The Catholic School on the Threshold of the Third Millennium*, which examines some of the most prevalent challenges within education and simultaneously acknowledges the importance of Catholic schools. This circular letter is addressed to all who are engaged in Catholic education, in order to encourage their work and to renew their hope. It is a short document consisting of twenty one articles.

5.2.7.1. Challenges of a Catholic School

The Congregation enumerates several contributions, which are attained through the educational activities of Catholic schools: i) evangelization mission of the Church, ii) contribution to the cultural and social development of the society, iii) service to those who are spiritually and materially disadvantaged, iv) innovations in the fields of pedagogy, v) offering pastoral care to the families and especially to those who are vulnerable or broken up.[333]

Although the educational work of the Catholic schools is considered as meaningful, it is not unchallenging due to the new social and cultural context. The document reveals some of the most important changes, such as the crisis in values (which leads to moral relativism, subjectivism and nihilism), the extreme pluralism, a growing gap between the rich and the poor, innovations in technology, the globalization of the economy and estrangement of the Christian faith from the important existential issues.[334] In such a context, a Catholic school has to be capable to courageously renew and to become "a sensitive meeting-point for the problems which besiege this restless end of the millennium."[335]

The Congregation states that children and young people in this new context lack a religious and moral formation. The role of a Catholic school is to provide an integral education, in order to be "a school for the human person and of human persons."[336] Besides equipping students with knowledge and skills, the role of a Catholic school is to support and foster Christian formation of the human person. Education must never be reduced to "its purely technical and practical aspects."[337]

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[333] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 5 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[334] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 1 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[335] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 6 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[336] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, §§ 6 & 9 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[337] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, §§ 8 & 10 available at

The document acknowledges the tendency for a value neutral school, which is frequently prone to abandon religion from the educational and cultural sphere of life. Teresita Kambeitz comments that: "In a pluralistic society such as ours, a Catholic school, in an effort to offend no one, may end up standing for nothing."[338] The Congregation declares that a Catholic school has a specific ecclesial identity, which is not "a mere adjunct," but rather a Catholic school belongs to "heart of the Church."[339] For this reason, a Catholic school has to be an integral aspect of pastoral work and an object of care of diocesan and parish communities, which is unfortunately not always the case.[340]

When it comes to the teaching, the document observes that the number of the Religious in education is drastically decreasing. The document draws attention to the importance of the Religious for education of pupils and students:

> We should also remember that the presence of consecrated religious within the educating community is indispensable, since "consecrated persons are able to be especially effective in educational activities"; they are an example of the unreserved and gratuitous "gift" of self to the service of others in the spirit of their religious consecration.[341]

The work of the Religious is shared with priests and lay teachers, however, it is striking, that the great number of lay Catholic teachers is not sufficiently recognized in this document.[342] The accent is centered on consecrated people, but even then there is a mention of four religious orders by their name, while the woman order mentioned by name was only once, and that are Ursulines.[343]

Kambeitz notes that there is a neglect of the importance of formation programs for Catholic lay teachers and others involved in Catholic education. Namely, to be a part of a Catholic school and give a witness of Christian life does not happen without any effort. As she observes:

> The document seems to assume that Catholic schools, simply by bearing the label "Catholic," are indeed faithful to the ideals of Catholic education. (…) Without specific formation in

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http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[338] Teresita Kambeitz, "Responses to the Vatican Document: The Catholic School on the Threshold of the Third Millennium," *Catholic Education: A Journal of Inquiry and Practice* 2, no. 2 (2013), 229.

[339] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 11 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[340] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 12 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[341] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 13 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[342] Kambeitz, "Responses to the Vatican Document: The Catholic School on the Threshold of the Third Millennium," 229-230.

[343] Kambeitz, "Responses to the Vatican Document: The Catholic School on the Threshold of the Third Millennium," 229-230. See also The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 15 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

> Catholic school leadership, administrators may all too easily fall into patterns of thinking and acting more characteristic of the business and industrial world than the Gospel of Jesus Christ.[344]

5.2.7.2. The Educating Community

The document addresses the educating community and the importance of having "personal relations with outstanding educators," which are "not limited simply to giving and taking."[345] Greater formation of students is achieved in an atmosphere, where genuine relationships are nourished and where students have good role models. In a Catholic school community dimension "is not a merely sociological category; it has a theological foundation as well."[346]

Teachers have a special responsibility in fostering a Christian climate. The Congregation highly appreciates teaching as an activity which has a significant impact on children and young people:

> Teaching has an extraordinary moral depth and is one of man's most excellent and creative activities, for the teacher does not write on inanimate material, but on the very spirits of human beings.[347]

In order to provide education of good quality, parents have to be involved in the educational endeavor and collaborate with teachers, for instance, through parental associations.[348]

5.2.7.3. Formation of a Person and Moral Education

The accent is as usual placed on the integral formation of a human person, which is inspired with Christian anthropology. The document is against the instrumentalization of education. The purpose is not only to gain knowledge and skills, but the harmonious formation of a person.

The document expresses greater sensitivity to children and young people who are poor and who are deprived from schooling. The document states commitment of a Catholic school to be a school for all, but "with special attention to those who are weakest."[349]

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[344] Kambeitz, "Responses to the Vatican Document: The Catholic School on the Threshold of the Third Millennium," 230.
[345] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, §§ 18 & 19 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].
[346] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 18 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].
[347] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 19 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].
[348] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 20 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].
[349] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 15 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

It further claims that a Catholic school turns to the new poor persons in the modern society, such as those who come from broken families, who live in material and spiritual poverty, who lost any meaning in the life, in the spirit of love. Kambeitz questions whether the Catholic school really turns to all those weak and poor in the spirit of love?[350] She fairly acknowledges that without proper formation of school principals, teachers and school administrators, a Catholic school is not able to offer authentic Catholic education.

The document criticizes the new context, in which children and young people live, and states that mostly due to crisis in values they experience various difficulties. The Congregation enumerates some of the problems, such as a lack of good role models, and the incapability of self-sacrifice. Although we admit that there are surely difficulties concerning proper education of youth, we consider that this document makes strong and pessimistic claims about children and young people, lacking more concrete sources for such assertions. For instance we can read that:

> The Catholic school is thus confronted with children and young people who experience the difficulties of the present time. Pupils who shun effort, are incapable of self-sacrifice and perseverance and who lack authentic models to guide them, often even in their own families. In an increasing number of instances they are not only indifferent and non-practicing, but also *totally lacking in religious or moral formation*.[351]

In regard to moral terminology, we are interested in how the document operates with the concepts such as virtues, values and character. While reviewing the text, it is evident that the document unfortunately does not address the concept of virtues at all. The concept of values is mentioned seven times, such as "human values," "educational values," and "meaningful values."[352] The concept of character is mentioned twice: "a public character" of the Church and "generic character of values."[353] In these two times it does not refer to the person. The term care appears three times: "pastoral care for the family," "special care" that ecclesial authorities have to dedicate for schools and "care for learning means loving."[354] The concept of care does not appear frequently and in most of the cases it does not refer to caring relationships among persons. Interestingly, the notions of critical thinking and judgement are completely omitted from the text. We regret that official Church document on education neglects the use of the

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[350] Kambeitz, "Responses to the Vatican Document: The Catholic School on the Threshold of the Third Millennium," 230.

[351] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 6 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016]. Italics letters are highlightened by us.

[352] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 9 & 10 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[353] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 10 & 16 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

[354] The Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, § 15 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html [accessed December 15, 2016].

concept like virtue, (person's) character and critical thinking which we consider an impoverishment of the moral language within education.

CONCLUSION

The document outlines the most basic tenets of Catholic schools, the challenges which they encounter and the contributions which they are called to give. *The Catholic School on the Threshold of the Third Millennium* does not offer something new in the teaching on Catholic schools, but rather follows the previous Church tradition.[355]

An insistence is again placed upon the integral education which attains Christian message. The focus is on the complete formation of the human person and against any attempts which subjugate personal and professional formation to only professional competence. Education cannot be values neutral, it has to be directed to the development of the whole person, including his or her religious and transcendent dimension. Thus, it is important what kind of view of a person and life educators embrace. The Catholic school aims to provide education according to Christian ideals, and be accessible in particular for those who are in various disadvantaged situations.

The document does not address more concretely how to deal with Catholic schools which do not follow Christian ideals, nor does it address the formation programs for teachers and principals to convey the Christian message within education. It seems to offer an ideal vision of a Catholic school, which is faithful to the Christian message, but does not deal with the issues and challenges inside a Catholic school and how much principals and teachers are indeed loyal to and informed of the idea of Catholic education.

When it comes to moral education, there is a recognition, even too pessimistic, that children and young people are completely lacking moral and religious formations, but does not go deeper in the theme of moral education, nor does it propose some elaborated program for the moral formation of youth. There is a lack of the use of moral concepts such as virtue, character and critical thinking.

5.2.8. *CONSECRATED PERSONS AND THEIR MISSION IN SCHOOLS* (2002)

In 2002 a new document was issued by the Congregation for Catholic Education: *Consecrated Persons and Their Mission in Schools*. As the title indicates, the main focus of this document is on consecrated persons and on their specific contribution to educational mission. The document consists of two parts: *Introduction,* I. *Profile of Consecrated Persons,* II. *The Educational Mission of Consecrated Persons Today* and *Conclusion.*

The Congregation states that this document is primarily addressed to consecrated persons and to those engaged in the educational work of the Church.

[355] Dale R. Hoyt, "Responses to the Vatican Document: The Catholic School on the Threshold of the Third Millennium," *Catholic Education: A Journal of Inquiry and Practice* 2, no. 2 (2013), 232.

5.2.8.1. Consecrated Persons and Their Contribution in the Field of Education

The document asserts that consecrated persons are "called to live the evangelic councils and bring the humanism of the beatitudes to the field of education and schools."[356] Consecrated persons have to be constantly inspired and educated by the person of Jesus Christ. They have to renew their minds and hearts according to his example, and commit themselves to authentically living out their vocation.[357] They have to follow Jesus's way of life, "who lived in the world, without being of the world."[358]

Through their education, they have an opportunity to evangelize young people. The document emphasizes that consecrated persons, guided with the Holy Spirit, have to be a witness of Jesus Christ and focus energies and efforts on what truly matters in education: placing the person at the center of an educational endeavor, developing relationships which are grounded on love, seeking truth, fostering synthesis among faith, life and culture and being open to God's plan for a person.[359]

Consecrated persons are invited to educate, and this education consists not only in the transmission of knowledge, but deals with the existential issues of students. Concretely, consecrated persons have to help young persons:

> to grasp their own identity and to reveal those authentic needs and desires that inhabit everyone's heart, but which often remain unknown and underestimated: thirst for authenticity and honesty, for love and fidelity, for truth and consistency, for happiness and fullness of life. Desires which in the final analysis converge in the supreme human desire: *to see the face of God*.[360]

Consecrated persons with their experience of prayer, Eucharist and sacramental life can enrich young people and bring them closer to the transcendental reality. The Congregation clearly acknowledges that the most fundamental contribution in the field of education by consecrated persons is "the evangelical completeness of their lives."[361] When they form their lives in a way

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[356] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 6 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[357] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, §§ 9 & 13 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[358] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 22 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[359] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 6 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[360] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 18 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[361] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002,

that is pleasing to God, they can provide a good example and motivate others to open their lives for God too.[362] Consecrated persons are invited to give themselves fully and generously to educational mission as Jesus Christ gives himself for everyone.[363]

Moreover, the document notes that the presence of consecrated persons must serve as a reminder to nourish relationships which are caring, positive and fraternal. Regarding conflicts, consecrated persons together with other educational members have to search for peaceful solutions. [364]

Consecrated persons should not forget the importance of collaboration with other agents of education, primarily with parents and other teaching staff. Everyone has to work toward the building of "peaceful coexistence," the promotion of the culture of dialogue and working for the common good.[365] Consecrated persons are urged to be peacemakers in their own communities, and foster education which promotes peace and justice. They have to shape young people's hearts to seek peaceful communion.[366] Related to this, the Congregation also emphasizes the contribution of consecrated persons to intercultural dialogue and intercultural education.[367]

The document further acknowledges the importance of women and their valuable input in the field of education and culture. Emphasis is placed on consecrated women who are called to live their lives in the spirit of joy and to become "a sign of God's tender love towards the human race."[368]

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§ 25 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[362] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools*, 2002, § 25 & 58 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[363] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools*, 2002, § 27 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[364] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools*, 2002, § 24 & 43 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[365] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools*, 2002, § 45, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[366] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools*, 2002, §§ 78, 79 & 80, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[367] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools*, 2002, §§ 65 & 66, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[368] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools*, 2002,

A special emphasis is placed on poor young people. The Congregation points out that they are "at the centre of the educational programme," and that "the best resources and most qualified persons are initially placed at the service of the least."[369] The document states that this is in contrast with the worldly mentality. This does not imply that those persons who do not have difficulties, should be marginalized, but that there is "the preferential option for the poor."[370] However, the Congregation is aware that this goal is unfortunately not always possible to concretely realize due to unjust situations and legal regulations in some countries.

Finally, the Congregation warns consecrated persons to be responsible and careful educators, so that they do not pursue "academic prestige rather than the human and Christian maturation of the young people."[371] They should not be supporters of competition, but rather solidarity and focus their efforts on educating young people who will be "free, responsible and just according to evangelical justice."[372]

5.2.8.2. Formation of Students and Moral Education

The Congregation emphasizes that education should help young people to discover and give meaning to the life of a student. At the centre of an educational program is the human person. The document advocates for humanism which promotes "each individual and of the whole person."[373] The accent is placed on a student and on viewing him or her as an individual who has one's own history, who comes from a certain context and has one's own talents and abilities. Students have to receive education which will foster the development of their talents, their process of maturation and their comprehensive growth.[374] Thus, educational institutions should

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§ 64, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[369] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 70, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[370] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 69, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[371] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 75, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[372] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 75, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[373] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 60, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[374] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, §§ 39 & 61, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

be places where "intellectual growth is harmonised with spiritual, religious, emotional and social growth."[375]

A special component of education is the search for truth. The Congregation highlights that education should assist a young person to encounter the truth. Truth is ultimately viewed as revealed in God.[376] Besides fostering the search for truth, students should be encouraged to search for freedom which will help them to develop their personality and to deliberate thoroughly about things that may diminish their full growth. The aim is to form persons who are strong and responsible, and who can later on be active citizens and contribute to the common good.[377] Moreover, the Congregation states that forming a young person who is inspired with Christ and has an awareness that he or she is a child of God, called to live in joy and freedom, is of utmost importance.[378] Consecrated persons should particularly help young people to form sensitivity and openness to God, to have time for silence and for listening to God, and for reflection about profound existential questions. In order to assist students, consecrated persons should be authentic witnesses to young people.[379]

The document also encourages young people to become peacemakers and to receive an education which will build "a more united and peaceful world."[380] In such a world, integral humanism is fostered as well as respectful attitudes toward other cultures and their values.[381] Encounters have to be authentic, where another person is viewed as family.[382]

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[375] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 61, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[376] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 39, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[377] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, §§ 52 & 80, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[378] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 19, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[379] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, §§ 24 & 50, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[380] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, §§ 78 & 79, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[381] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 79, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[382] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002,

Lastly, the document examines the development of new technologies and argues that the upcoming generation of students should learn to operate them in a wise manner. Students need to receive adequate ethical formation so that they know how to use them in the best way.[383] Students should also have the opportunity to discuss the many challenges concerning modern society and the future of humankind and earth.[384]

When it comes to the matter of moral education, specifically the concepts related to character, virtues and values, we have reported the following results: the terms character and virtues are not mentioned in the text at all. The term value is dominant, it appears twenty eight times, such as: "the values of the Gospel," "anthropological value of consecration," "human values," "evangelical values," "the values of justice and peace," etc.[385] The term care is used seven times, such as: "pastoral care for culture," "to take care of the other," "care for the vocational dimension," "maternal care of the Church," "to care for the people," etc.[386] The concept of care is used in terms of a caring relationship and as care for religious and social issues. The term critical thinking is not displayed; however, very similar concepts have been proposed, such as: "formation of a critical sense," and "to think freely and critically."[387] The term judgment is not used in the document.

The document enumerates the important qualities which a student needs to develop through an educational endeavor. The focus is again placed on one's comprehensive growth; however, the issues related to moral formation and moral education are not profoundly elaborated. The document indicates ethical formation as a requirement, for instance, in the context of the use of new technologies, however, it does not provide a deeper analysis. Unfortunately, the concept of character and virtues are completely omitted in the document. The use of the term care, though, is more noticeable.

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§ 24, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[383] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 33, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[384] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, § 34, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[385] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, §§ 5, 12, 38, 41 & 60, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[386] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, §§ 4, 24, 55 & 63, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

[387] The Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools,* 2002, §§ 24 & 82, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20021028_consecrated-persons_en.html [accessed September 29, 2017].

CONCLUSION

Consecrated Persons and Their Mission in Schools is a document which explores the significance of consecrated persons in the matters of education. Their value for the formation of a young person is acknowledged and emphasized. Consecrated persons are called to contribute to the integral education and to encourage young people to reflect over questions which deal with truth, freedom, peace, justice, solidarity, etc. Moreover, consecrated persons are in particular called to encourage students' openness for God and for the transcendental and sacramental reality. An important condition is that consecrated persons give an authentic testimony of lived faith and genuine Christian life. When they live their vocation, they can inspire students to become more attracted to the Gospel message with the person of Jesus Christ.

A person is placed at the center of any educational endeavor and approached as an individual with specific history, talents and abilities. Students' comprehensive development is confirmed and promoted. Moral education is not analyzed to a greater detail, while the concepts of character and virtues are not used in the text.

5.2.9. *EDUCATING TOGETHER IN CATHOLIC SCHOOLS: A SHARED MISSION BETWEEN CONSECRATED PERSONS AND THE LAY FAITHFUL* (2007)

The Congregation for Catholic Education published in 2007 the document, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*. The document is divided into three parts: *Introduction*, I. *Communion in the Mission of Education*, II. *A Journey of Formation for Educating Together*, III. *Communion for Opening Oneself Towards Others* and *Conclusion*.

The document examines the cooperation between lay and conscecrated persons and their educational mission. Special attention is paid to three conditions of their cooperation: i) the communion in the educational mission, ii) the formation for communion, and iii) the opennes towards others.[388]

5.2.9.1. Communion and Education

The document declares that a person is made in the image of God who is Trinitarian and who shares the Trinitarian communion. The Congregation emphasizes that a person is truly a relational being, not isolated and made to live separated from others. Thus, one is invited into a double communion: vertical (communion with God) and horizontal (communion with people). To live in communion with God and people is considered God's gift to humanity which

[388] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 6 & 7 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

is achieved through Jesus Christ's redemption.[389] The essence of the communion is God's love revealed through the life of the Trinity. The document states that the communion has to be especially evident through the Church: "Communion is, therefore, the 'essence' of the Church, the foundation and source of its mission of being in the world 'the home and the school of communion.'"[390]

The dimension of communion should be vividly present not only within the Church, on a local and universal level, but also within the Catholic educational mission. The document claims that the goal of education is to "make a man more man," and continues that "education can be carried out authentically only in a relational and community context."[391]

In order to educate young people "in communion and for communion," the Congregation argues that a Catholic school has to be seriously committed to that task.[392] Educational mission is shared by lay and consecrated persons. Both of them are invited to invest their energies, efforts and talents in the work for the Catholic educational mission.[393] It is crucial that educators attain a formation of good quality in order to perform this vital role well.

5.2.9.2. Formation of Educators

The document asserts that educators have to be engaged in permanent and life-long formation and learning. They have to invest in their professional formation, which involves advancing their knowledge, pedagogical methods and sufficient preparation. Professional formation involves continuous adjustment and renewal in order to be capable of providing education that will benefit a young person. The educator has the responsible task of contributing to a "positive construction of themselves [students] and their lives."[394] The educator has to be a person who will witness hope and responsibility to young generations.

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[389] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 8 & 9 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[390] John Paul II, Apostolic Letter *Novo millennio ineunte* (6th January 2001), no. 43: *AAS*93 (2001), 297, quote in The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 10 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[391] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007,§ 12, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[392] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 20, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[393] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 15, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[394] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 22, available at

Moreover, Catholic educators, have to invest time in their religious, theological and spiritual growth.[395] As the document states, Catholic educators need "a formation of the heart."[396]

In order to provide an authentic Christian witness, the Catholic educator has to remain faithful to the truths of faith revealed through the Catholic Church. Jesus Christ ought to be the educator's role model and the master that one continually follows.[397]

Consecrated and lay persons are called to give their own specific contribution to the educational mission. Consecrated persons have to be profoundly embedded in the Gospel message and values and remain devoted to their vocation. This will enable them to share the positive fruits in communion with lay persons.[398] Lay persons are in particular invited to spread the kingdom of God in temporal affairs. The document affirms that they are called to live "in faith a secular vocation in the communitarian structure of the school: with the best possible professional qualifications, with an apostolic intention inspired by faith, for the integral formation of the human person."[399]

Besides professional and spiritual formation, the Congregation underlines that educators in a Catholic school have an important role to play in making their community inspired with the Christian spirit.[400] Educators are called to develop relationships which will foster fraternal life and an atmosphere of openness, charity and welcoming.[401]

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http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[395] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 20-23, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[396] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 25, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[397] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 25 & 26, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[398] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 27, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[399] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 30, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[400] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 34, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[401] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 35 & 38, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

Finally, the document acknowledges the meaning and the importance of being a witness. It states that teachers can either positively contribute or harm the formation of a student. They can "educate, or they can also dis-educate, with their verbal and non-verbal behaviour."[402] Witness which has its source in prayer, has to make an "all-encompassing milieu of every Catholic school."[403]

5.2.9.3. Formation of Students and Moral Education

The document argues that at the center of an educational endeavor is a person and one's integral formation. The document affirms that education has to contribute to growth in humanity. The Congregation depicts a Catholic school as a Christian community which has to enlighten the minds and form new generations of students, who will be "the moulders of a new humanity."[404] The final goal of education is to make a person more human.[405] The Congregation recognizes many challenges and temptations when it comes to the formation and education of a young person. It stresses that life should not be understood as "a series of sensations to be experienced."[406] In contrast, the document highlights the value of "strong character formation" which can resist the growing relativism and individualism and help a person to live as an authentic Christian.[407] The document points out that a Catholic school should witness to the love of God and be a truly Christian community which helps young persons to live their lives in faith, in responsibility and solidarity.[408]

A special component which is emphasized through this document is communion. It is reported that young people have to receive education which supports authentic communion in the

[402] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 38, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].
[403] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 38, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].
[404] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 53, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].
[405] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 12, 13 & 24, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].
[406] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 42, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].
[407] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 42 & 50 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].
[408] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 46, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

Catholic school.[409] To educate for communion, means firstly being aware that this is God's gift, and promoting interpersonal relationships in the spirit of harmony, welcoming and peace. The document emphasizes that a person is not an isolated being, but that the aim should be to form a person who is a "subject that in love builds his historical, cultural, spiritual and religious identity, placing it in dialogue with other persons, in a constant exchange of gifts offered and received."[410]

Proper formation of a person is a project which is realized through relations with others in the spirit of love. As the document states: "[a] person is formed for *being-with* and *for-others*, which is realized in love."[411] A relational aspect of every person is a call to open oneself not only to the intimate circle of family and friends, but to the broader humankind and global problems. A student has to be encouraged to open his or herself to life and with a critical ability judge the world and events, while not losing the willingness for effective commitment.[412] Therefore, the Congregation declares that education which students need to receive "is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with man, events and things."[413]

A Catholic school has to also provide students with opportunities to develop the personal experience of Jesus Christ. It has to assist a young person in understanding one' own vocation which also involves the fundamental choices of life, such as commitment to consecrated life or to family life.[414]

When it comes to moral terminology, specifically to the concept of character, this term appears once in the text as "strong character formation."[415] It is required in order to defeat the impact

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[409] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 20 & 39, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[410] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 44, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[411] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 44, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[412] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 43, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[413] Sacred Congregation for Catholic Education, *The Catholic School*, no. 56, quote in The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 39, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[414] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 40, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[415] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 42, available at

of relativism and to live a genuine Christian life. The term virtue is mentioned three times: "the growth of the virtues characteristic of the Christian," the work of parents "by virtue of their sharing in the identity and project that characterize the Catholic school," and in the following context, to "think and live by virtue of communion with Christ."[416] The term value is prevalent, it is displayed seventeen times in the document, such as: "different proposals of values," "a set of values," "evangelical values," "the ecclesial value," "cultural values," etc.[417] The term care appears twice: "to care about professional updating," and "care for instruction means loving."[418] The concept of care does not appear in the context of caring relationships. The notion of critical thinking is not present in the text, but a similar term is used: ability to see things critically.[419] The term judgment is used once as a criteria which needs to be formed.[420] The document offers a vision of what a Catholic should aim at and what kind of formation should be provided to students. The goals are praiseworthy, such as making the student more human and capable of authentic communion. However, the document does not elaborate on how to accomplisch these tasks, nor does it seriously dedicate attention to the subject of moral education and moral development.

CONCLUSION

The document *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful* is a text which dedicates special attention to education in a Catholic school. This vital task is shared between consecrated persons and laity. Both of them play an important role in the formation of young people. Their work has to be in synergy and coalition, directed toward making a student more human and capable of authentically living communion. Educators have to commit themselves to permanent formation, since only in that way will they be able to deal with the many contemporary challenges and difficulties that arise concerning the education of upcoming generations.The document recognizes the necessity of developing strong character and the need to grow in Christian

http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[416] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 24, 48 & 52, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[417] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 1, 5, 27, 35 & 39, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[418] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, §§ 24 & 25, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[419] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 43, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

[420] The Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, 2007, § 13, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html [accessed September 29, 2017].

virtues, but does not concretely deal with practical aspects, nor does it provide practical suggestions on how to accomplish these essential objectives.

5.2.10. *EDUCATING TO INTERCULTURAL DIALOGUE IN CATHOLIC SCHOOLS: LIVING IN HARMONY FOR A CIVILIZATION OF LOVE* (2013)

The Congregation for Catholic Education released in 2013 a new document: *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*. It consists of five chapters: 1. *Background*, 2. *Approaches to Pluralism*, 3. *Some Foundations for an Intercultural Approach*, 4. *Catholic Education in View of Intercultural Dialogue*, 5. *The Contribution of Catholic Schools*.

The document discusses the importance of the (intercultural) dialogue within education in order to build a fraternal and peaceful society. It aims to deepen the principles of the Second Vatican Council. The document is addressed to: parents, head teachers, teachers and other personnel in Catholic schools, national and diocesan episcopal commissions, religious institutes, bishops, ecclesial movements, associations of the faithful, and others involved in the pastoral care for education.[421]

The Congregation states that there is an anthropological basis for intercultural relationships. Human beings are relational beings who cannot accomplish their potential in isolation, being excluded from others. A person can understand him or herself better only through the relationships with other people. Relationships which are grounded on love possess the highest worth:

> Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it … In this dimension man finds again the greatness, dignity and value that belong to his humanity.[422]

The Congregation emphasizes the necessity of developing an intercultural dialogue, which will fight against prejudices, assist persons to appreciate the diversity, form greater understanding among people, bring awareness about the global citizenship, and at the same time awareness for one's own identity.[423]

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[421] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, "Introduction," available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[422] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 39 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017]. The Congregation has taken this quote from John Paul II, Encyclical Letter *Redemptor Hominis* (4 March 1979), § 10.

[423] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, "Introduction," available at

5.2.10.1. Intercultural Dialogue in Our Contemporary Time

The intercultural dialogue is of great importance especially due to the cultural differences, globalization, multiculturalism and secularization. The document examines these realities and defines some important concepts. For instance, culture is understood as the "particular expression of human beings, their specific way of being and organizing their presence in the world."[424] Cultural differences are viewed as a "richness." Intercultural relations can be established since the concept of culture is not static, but open and possesses the "potential universality" which makes the dialogue among various cultures possible.[425]

Globalization is described as "one of the epochal phenomena of our time," where people feel as they belong to the global village.[426] People become recipients of various pieces of information from different parts of the world.

The multiculturalism, which is understood as "closer encounter between various cultures" can create ambivalence. The document observes that, although there is a tendency for cultural uniformity, there are still elements that distinguish various groups. This can sometimes lead to fundamentalism, conflicts and closing oneself to the group in which an individual belongs.[427]

The documents also outlines certain approaches to pluralism: the relativistic and assimilation approach, which are considered incomplete. Both of them do not contribute to the true intercultural dialogue, nor to the true integration. Cultural groups remain either separate or are required to be adopted to the dominant cultural group.[428]

5.2.10.2. Intercultural Dialogue and Religion

The document explores the relation between culture, religions and in particular the relation with the Catholic religion. It is argued that the Catholic religion has to engage with culture and with

http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[424] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 1 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[425] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 33 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[426] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 2 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[427] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 4 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[428] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, §§ 23 & 24 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

other religions in dialogue which will contribute to the common good, justice and peace.[429] As the Congregation remarks: "The development of peoples depends, above all, on a recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side."[430]

When it comes to the matters of intercultural dialogue, the great heritage of Christianity is acknowledged. In order to enter into dialogue, it is essential that Catholics be aware of their Christian identity and remain faithful to the person of Jesus Christ. He is the cornerstone for the interreligious dialogue with other believers and non-believers. As the Congregation points out,

> (...) *dialogue*, the fruit of knowledge, must be cultivated for people *to co-exist and build up a civilization of love*. It is not a matter of playing down the truth, but of realizing the aim of education which "has a particular role to play in building a more united and peaceful world. It can help to affirm that integral humanism, open to life's ethical and religious dimension, which appreciates the importance of understanding and showing esteem for other cultures and the spiritual values present in them."[431]

Finally, the document discusses the growing impact of secularization which marginalizes the religious dimension and religious experience. The Congregation analyzes the importance of religion to an intercultural dialogue and claims that "awareness is lacking of how precious the religious dimension is for fruitful, proficient intercultural dialogue."[432] It continues that "the exclusion of religion from the public square — and, at the other extreme, religious fundamentalism — hinders an encounter between persons and their collaboration for the progress of humanity."[433] The document argues that the religious dimension contributes not only to the intercultural dialogue, but to the formation of the whole person and enables knowledge to be transformed into wisdom.

5.2.10.3. Education and Intercultural Dialogue

The Congregation affirms that education is directed towards formation of the whole person and cannot be subjugated to the needs of the economy. Education has to promote a search for the

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[429] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 13 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[430] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 38 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[431] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 20 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017]. The Congregation quotes John Paul II, *Dialogue Between Cultures for a Civilization of Love and Peace,* Message for the World Day of Peace (2001), § 20.

[432] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 9 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[433] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 11 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

greater meaning in life, and not only provide knowledge. The document stresses the need for "a wisdom-based society":

> It has been said that we live in a knowledge-based society. However, Catholic schools are encouraged to promote a wisdom-based society, to go beyond knowledge and educate people to think, evaluating facts in the light of values. They educate people to take on responsibility and duties, and exercise active citizenship.[434]

Moreover, education has to be used not only for fostering wisdom, but also for building up intercultural dialogues and relationships. Wisdom requires and supports a dialogue in order to build a true community among people. Education together with religions has to be directed to "make a decisive contribution to forming an awareness of common values."[435]

The Congregation states that Catholicism is invited to give the contribution to education and to intercultural dialogue, primarily because of "centrality of the human person." Catholic schools can play an important role in intercultural education. They have an obligation to engage in dialogue in order to be able to relate with other people. The document stresses that it is important to build a climate of trust, where people have time for each other and for listening. In such a climate, there is respect and understanding for values of other cultures and religions. Moreover, when there is a climate of dialogue there are greater chances that people will participate more and work for the common good.[436]

Educational institutions can facilitate the development of greater understanding among students from different cultures and religions. As the Congregation points out: "They have the task of supporting individuals so that each person develops his or her own identity in an awareness of its richness and cultural tradition."[437] Knowledge about one's own identity and about others' has to lead to greater dialogue and coexistence among people. The document asserts:

> Education, by its nature, requires both openness to other cultures, without the loss of one's own identity, and an acceptance of the other person, to avoid the risk of a limited culture, closed in on itself. Therefore, through their experience of school and study, young people must acquire theoretical and practical tools for amassing greater knowledge both of others and of themselves, as well as greater knowledge of the values both of their own culture and of other cultures. They can achieve this by open-mindedly comparing cultures. In this way, they will be helped to

[434] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 66 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].
[435] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 19 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].
[436] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, §§ 57 & 59 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].
[437] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 50 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

> understand differences in a way that does not breed conflict, but allows those differences to become opportunities for mutual enrichment, leading to harmony.[438]

The Congregation claims that schools have to foster not only the cognitive dimension of the person, but also the relational-affective. While on the cognitive level students attain knowledge and skills, on the relational-affective level they learn how to collaborate with others by demonstrating respect for different viewpoints and beliefs.[439] Schools also have to enable young people to understand social and cultural reality and try to make it better.[440]

To summarize, the Congregation argues that Catholic schools have to be Catholic, to keep their identity and their specific nature, which has its ground in Christ and in the Church. In times, which are characterized by globalization, cultural and religious pluralism, Catholic schools have to prevent the spread of fundamentalism and relativism, and focus their energy on building relations, where every person is treated with respect and esteem. A Catholic witness should be genuine, authentic and inspired with the Gospel message.[441]

5.2.10.4. Formation of Educators

One of the positive features of this document is its emphasis on the formation of teachers and administrators. We have criticized that the previous document *The Catholic School on the Threshold of the Third Millennium* does not address the formation of schools leaders, teachers and administrators. However, *Educating to Intercultural Dialogue in Catholic Schools* states that this is of "crucial importance." [442] The document explains where this formation has to be directed:

> The time spent in formation must be used for reinforcing the idea of Catholic schools as being communities of fraternal relationships and places of research, dedicated to deepening and communicating truth in the various scholarly disciplines.[443]

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[438] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, "Introduction," available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[439] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 69 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[440] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 63 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[441] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, "Conclusion," available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[442] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 76, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[443] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 77, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

Principals and head teachers are responsible for providing the formation programs for all personnel. They have to be an example of dedicated service and faith, capable to understand the society's demands and collaborate with the parents who are always the first educators of children.[444] Principals and head teachers should not run the school like a company or business, but be aware that a schools is an educating community. The Congregation stresses that their role is to be educational leaders, who are faithful to the ecclesial and pastoral mission and who promote the culture of dialogue and appreciation of different cultures.[445]

Pope Francis aims to strengthen all educators and concludes with the words of encouragement for the challenging and responsible work of education:

> Do not be disheartened in the face of the difficulties that the educational challenge presents! Educating is not a profession but an attitude, a way of being; in order to educate it is necessary to step out of ourselves and be among young people, to accompany them in the stages of their growth and to set ourselves beside them. Give them hope and optimism for their journey in the world. Teach them to see the beauty and goodness of creation and of man who always retains the Creator's hallmark. (...) School can and must be a catalyst, it must be a place of encounter and convergence of the entire educating community, with the sole objective of training and helping to develop mature people who are simple, competent and honest, who know how to love with fidelity, who can live life as a response to God's call, and their future profession as a service to society."[446]

5.2.10.5. Formation of Students and Moral Education

The novelty of this document is a strong emphasis on the necessity and importance of intercultural dialogue and intercultural relations within education. The Congregation stresses that for the proper formation of a student it is vital to teach young people the value of intercultural dialogue. This involves knowing oneself and knowing the other. Respect, listening and better understanding of different religions and cultures are qualities that are profoundly reinforced. As the Congregation declares: "To go out from oneself and consider the world from a different point of view is not a denial of oneself, but, on the contrary, is necessary for enhancing one's own identity."[447]

The document supports the formation of a young person capable of a dialogue with believers and non-believers. Moreover, the goal is to form an active citizen, who will build the

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[444] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 76, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[445] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 85, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[446] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, "Conclusion," available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017]. The Congregation has taken this quote from Pope Francis, *Speech to the Students of the Jesuit Schools of Italy and Albania* (7 June 2013).

[447] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 38, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

community where harmony, peace and fraternity take an important place. Our society possesses a multi religious component, where this lifestyle is not always the easy task. It is a path with many challenges, but the Congregation is clear that there is no other way around it. The focus of education must be a human being, and not only he or she as an individuals, but also the quality of their dialogue and their relations: "Thus, brothers must learn again to call each other brothers, to respect each other, to understand each other, so that man himself can survive and grow in dignity, in freedom and in honour."[448] The document emphasizes the relational aspect of the person and the need for cultivating such relations which will result in a greater co-existence, "openness to humanity" and "civilization of love."[449] The Congregation notes that interpersonal relationships are "the fundamental law of Being." [450]

Moreover, the document highly values love as a way of living and a way of interacting with other people:

> Love is the individual's true nobility, above and beyond his or her belonging to any culture, ethnic group, social stratum or position. It is the strongest, most authentic and most desired bond, which unites people among each other and makes them able to listen to each other, to pay attention to each other and to give other people the esteem they deserve. One can say that love is the method and goal of life itself.[451]

Love is more than just an emotion or the rule of give and take. True love is free and generous. Jesus Christ gave an example of genuine love.[452] Interestingly, the document calls love as "a fundamentally educational act."[453]

The document confirms the purpose of education which has to be committed to the integral formation of the whole person, and not only his or her cognitive capacities. The document

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[448] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 12, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[449] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, §§ 19 & 63 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].
When a reader studies this document and compares it with the previous Church documents on education, he or she perceives the greater openness and richness in moral qualities, which need to be fostered through education. A stronger emphasis is placed on love and on the language of values.

[450] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 46 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[451] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 41, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[452] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 46, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[453] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 46, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

rejects the idea of values-neutral school and is critical to those schools, which are not attentive to the moral formation of the person.[454] The Congregation supports education which searches for meaning and wisdom. Moreover, it supports education which reflects upon the great problems around the globe, from poverty, injustice etc. The goal is to form responsible and mature citizens.[455]

In reviewing the text for the search for the moral concepts such as character, virtues and values we have reported the following results: there are two references to character: "a domineering and aggressive character" of a public life, and "social character of human existence."[456] Both cases do not refer to a human person. The term virtue appears only once: "civic virtues,"[457] while the term values appears thirty eight times. Some of the examples are: "values both of their own culture and of other cultures," "universal values," "common ethical values", "spiritual values," "common values," "value of tolerance," "values of justice and peace," "values of the Catholic faith," "values of co-operation and solidarity," "values of individualism and competition," "human values," "universal values," etc.[458] The concept of care is mentioned twice: "pastoral care for education," and school's care for various aspect of the students' lives.[459]

The notion of critical thinking is not mentioned in the document, while the notion of critical judgment is mentioned once. It appears in the context of relativistic neutrality, which uses "metacultural critical judgement."[460] This relativistic model is criticized by the document. The document also mentions the term "critical sense," which needs to be refined.

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[454] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, §§ 59 & 62, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[455] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 66, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[456] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, §§ 11 & 30, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[457] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 73, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[458] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, "Introduction," §§ 13, 19, 20, 22, 37, 46, 49, 56 & 63, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[459] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, "Introduction" & § 63, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

[460] The Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 2013, § 22 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html [accessed January 9, 2017].

Although we acknowledge the great worth that this document possesses concerning the theme of education in general and intercultural education in particular, we still regret the loss of the concepts of character and virtues which are almost completely forgotten in many Church documents on education, including this one. We also regret that the notion of critical thinking is excluded from the use in the text and that the concept of caring relationships is not more present.

CONCLUSION

The document *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love* is relatively recent, published four years ago, during the papacy of pope Francis. This document contemplates openness, tolerance and understanding. When one reads it, one gets the impression that it almost reflects the spirit and mind of pope Francis. The document brings a breath of fresh air into the whole collection of Church documents on education and is relevant for our time. Education and a person enriched with intercultural dialogue are not just desirable recommendations, but the necessity of our time and culture. The citizens of the 21st century encounter various religions, cultures, beliefs, viewpoints, undoubtedly resulting in differences among them. What this document stresses is that although we differ, we also share many things and values in common. We are all the part of one human family and our actions, efforts and energies have to be directed not only to respect and understand each member, but also to love each other as Christ would. Schools can broaden the minds of students by teaching them to be aware and respect their own identities, and to value and appreciate the specific nature of other religions and cultures. The goal is to build more peaceful and more fraternal world through the intercultural dialogue and intercultural relations.

5.2.11. *EDUCATING TODAY AND TOMORROW: A RENEWING PASSION. INSTRUMENTUM LABORIS* (2014)

In 2014, the Congregation for Catholic Education published the new document *Educating Today and Tomorrow: A Renewing Passion (Instrumentum Laboris).* Its beginning examines two important documents whose anniversaries are celebrated: fifty years of the Second Vatican Council Declaration *Gravissmum Educationis* and twenty-five years of Apostolic Constitution *Ex Corde Ecclesiae*. The document reflects over their significance and continues with the theme of education, its purpose and challenges in our contemporary time.

The *Instrumentum Laboris* consists of the following parts: *Presentation, Introduction,* I. *Essential references,* II. *What kind of Catholic Schools and Universities?* III. *Current and future educational challenges, Conclusion*.

The document is addressed to "Bishops' Conferences, to the Union of Superiors General and to the International Union of Female Superiors General of Religious Congregations."[461] It is also addressed to "national and international associations of teachers, parents, students and former students, as well as associations of those who run schools and universities."[462] Finally, the document is addressed to Christian communities and to all those who deal with the theme of Catholic education.[463]

5.2.11.1. Catholic Schools and Universities

We have already analyzed *Gravissimum Educationis* and *Ex Corde Ecclesiae*, so we will not do it here again. We will just briefly note that the *Instrumentum Laboris* in the first part refers to these two documents, their anniversaries, describes their content and analyzes their importance for today. Afterwards it moves to the second part which deals with the question of Catholic schools and universities and what they should be like. The document views schools and universities as

> places where people learn how to live their lives, achieve cultural growth, receive vocational training and engage in the pursuit of the common good; they provide the occasion and opportunity to understand the present time and imagine the future of society and mankind.[464]

The Congregation outlines several tenets which have to characterize Catholic schools and universities: i) respect for an individual person, his or her dignity and uniqueness (it is against mass education, where students would be just a number), ii) the need to foster students' growth and the development of their talents, primarily through providing plenty of opportunities, iii) the need for the development of all dimensions of a human person – "cognitive, affective, social, professional, ethical and spiritual" capacities, iv) the need to encourage students to develop their talents and abilities; and a supportive educational climate, v) research directed toward the search for truth and the humility to realize the limits of human knowledge, vi) respect for ideas, dialogue and caring collaboration.[465]

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[461] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, "Presentation," available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[462] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, "Presentation," available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[463] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, "Presentation," available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[464] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[465] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, § 1 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

5.2.11.2. Teaching and Learning

The Congregation criticizes the type of teaching that does not make a student active, but a passive recipient of information, whose main role is to repeat delivered knowledge. When learning is combined with research and problem-solving, a student's cognitive abilities are formed more profoundly.[466]

The Congregation stresses that the teacher's role is to critically choose the material that reflects valuable cultural heritage and which is not only useful because economy says so, but because it is "*indispensable* for the human person."[467] Teaching and learning should not be directed only toward gaining specific skills, which enable students to compete in the labor market. In contrast, education should motivate students to develop "general and higher-level skills." This type of teaching and learning stimulates "self-education, commitment towards self-improvement and the common good."[468] It also encourages greater openness toward others, toward the mysteries of the world and the Creator. It promotes creativity, responsibility, awareness and appreciation for the world and nature.[469]

With the attained knowledge, people should serve their community. Thus, the role of a school is to connect education with real life, so that students can realize that with the knowledge they acquire, they can have a social impact and change things for the better. The right knowledge and research can empower students to become active and responsible citizens.[470]

The Congregation declares some of the pillars of Catholic education. Firstly, Catholic education has to promote and lead to greater relationship with Jesus Christ. Secondly, it has to be integral.[471] Next, teachers have to be authentic witnesses in Catholic educational institutions.[472]

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[466] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, § 3, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[467] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, § 3, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[468] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, § 4, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[469] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, § 4, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[470] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, § 4, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[471] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[472] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, available at

The Congregation argues what kind of teachers will always be remembered: "People who work with faith, passion and professionalism cannot be forgotten; they deserve all our attention and encouragement."[473] Finally, it is also required that the quality of relationships be characterized with trust, respect and friendless. As the document states:

> When learning takes place in a context where the subjects who are involved feel a sense of belonging, it is quite different from a situation in which learning occurs in a climate of individualism, antagonism and mutual coldness.[474]

The Congregation underlines that schools and teachers have to be attentive in particular to those students who are in the most disadvantaged situations and who are most vulnerable. Interestingly, the document claims that these students have to be "the most important students."[475] Despite being a noble assertion, we wonder if this corresponds to the reality.

5.2.11.3. Educational Challenges

The third part of *Instrumentum Laboris* deals with various educational challenges. They are divided into two major groups: i) challenges for Catholic schools and ii) challenges for Catholic higher education.

i) Challenges for Catholic schools

The Congregation enumerates some of the most prevalent challenges for a Catholic school. One of the concerns of this document is the role of religion in a person's life and within education. The document does not provide ready answers, but raises some crucial questions:

> The young people we are educating today will become the leaders of the 2050s. What will religion's contribution be to educating younger generations to peace, development, fraternity in the universal human community? How are we going to educate them to faith and in faith? How will we establish the preliminary conditions to accept this gift, to educate them to gratitude, to a sense of awe, to asking themselves questions, to develop a sense of justice and consistency? How will we educate them to prayer?[476]

Catholic schools are not protected from experiencing spiritual poverty. The document is concerned about some Catholic school principals and asks "do some Catholic school heads still

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http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[473] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[474] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, § 3, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[475] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, § 5, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[476] The Congregation for Catholic Education, *Instrumentum Laboris*, *Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

have anything to say to students and their families?"[477] One of the main concerns is that their labor cannot be viewed as a testimony, nor be inspired with the Gospel message. Hence, special attention has to be dedicated to the process of selection and formation of school principals.[478]

The Congregation regrets that some Bishop's conferences do not regard Catholic teachings as a pastoral priority. This is a loss of valuable opportunity for young people to encounter the Gospel. Another problem is the decreasing number of Religious people in Catholic education and laity, who are not interested in the institutional Church. On such occasions, the Congregation states that some Bishops' Conferences need to "urgently redefine their relations with the laity, in order to cater to the Gospel's proclamation."[479]

Next, the document discusses a challenge of dialogue and challenge of critically assessing all available information, especially from the media. Namely, schools are not any longer the only educational environment. There are other sources of knowledge and information, such as virtual communities and social networks. The danger is when a person lacks critical thinking, he or she is much more prone to superficiality which impoverishes a human reason.[480]

Furthermore, the document mentions a challenge of integral education. The Congregation refers to The European Union, OECD and World Bank as institutions that promote "instrumental reason and competitiveness and have a merely functional view of education."[481] The Congregation warns schools, and especially Catholic schools to be cautious and not to admit to these market forces, which approach schools through "technocratic and economic rationale."[482] The importance of economy and employment is not rejected, but the Congregation emphasizes that students are integral people and as such they have to develop various skills which enable them to flourish. Schools have to promote those kinds of skills that are not only directed towards knowing how to do things, but which enable students' growth as human being. The document

[477] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[478] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[479] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[480] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[481] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[482] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

enumerates some of them, such as: reflective skills, decision-making, citizenship skills, critical thinking etc.[483] Although it is worthy that the document condemns attempts which instrumentalize education and a human person, it is interesting to note that the document very often uses the language of skills, where all human abilities and capacities are reduced and seen through this concept. The emphasis of skills is actually the language of the instrumental reason.

Next, the document analyzes the proper religious formation of young people and the challenge of cooperation among students with different religious beliefs (especially in multicultural societies). The accent is placed on being the witness of the Catholic faith and on the openness and cooperation with others believers and non-believers.[484] Moreover, the Congregation discusses the proper training for teachers as another challenge. It argues for formation which will enable the growth of their Christian identity.

Lastly, there are legal challenges. The work of Catholic schools is hindered and marginalized from the side of the governments because of Catholic religious values and beliefs.[485]

ii) Challenges for Catholic Higher Education

The Congregation observes that many of the challenges related to the Catholic schools are also the concerns and challenges for Catholic higher education. However, there are some challenges which are more related to higher education. For instance, internalization of university studies, which, has surely some benefits. It promotes greater cooperation of universities between different countries enabling students and scholars to gain international academic experience. Nevertheless, the document states that this internalization raises questions about openness, teaching and research methods.[486]

The next challenge is the use of online resources and developing digital proficiency. Students need to know how to select and evaluate all data from the Internet.[487] Furthermore, the Congregation is concerned about the proper relation between universities, the economy and the

[483] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[484] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[485] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[486] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 2, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[487] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 2, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

job market. It does not neglect the fact, though, that many people today are without jobs and that the role of the university is to provide opportunities for potential job options.[488]

Moreover, one of the challenges is also the quality of academic institutions and the university autonomy. Although many universities around the globe are funded by the state, this does not mean that they have to be under its influence. It is necessary that they always keep their academic freedom and remain committed to the pursuit of truth. Finally, the Congregation mentions the challenge of change and the necessity of being faithful to the Catholic identity.[489]

Instrumentum Laboris affirms the teaching of *Ex Corde Ecclesiae* with regard to the role of the universities and adds about their mission:

> Catholic universities contribute to this mission by fulfilling their ministry of hope in the service of others, forming people who are endowed with a sense of justice and profound concern for the common good, educating them to devote a particular attention to the poor and oppressed and trying to teach students to be responsible and active global citizens.[490]

5.2.11.4. Formation of Students and Moral Education

The process of education is not always easily predictable and does not immediately bring results. As the document suggests: "Education, right now, is like the metaphor of the Good Sower who is busy sowing without always having the possibility to see the fruits of his work."[491] Nevertheless, the Congregation encourages that this work continues to be done in the spirit of hope and confidence.

The Congregation confirms that the educative enterprise has to be directed toward the integral formation of a human person, while respecting his or her dignity and all his or her human dimensions. A person must never be subjugated to the needs and demands of the economy. In line with the previous Church teaching, this document affirms that the goal of education is not only a knowledgeable and professional competence, but a personal transformation of the student.[492] The Congregation states how it envisions the formation of students:

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[488] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 2, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[489] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 2, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[490] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 2, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[491] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, "Conclusion", available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].
[492] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 2, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

> Catholic higher education aims at forming men and women who are able to engage in critical thinking, who are endowed with high level professionalism but also with rich humaneness, through which their skills are put to the service of the common good. (...) In Catholic universities, Christian inspiration permeates the life of academic communities, nourishes engagement in research, by providing guidance and meaning to it, and supports the task of forming young people, to whom broader and more meaningful prospects can be offered beyond their – albeit legitimate – professional expectations.[493]

The document supports education which will enable students to become more human, their actions inspired with the Gospel message and their work a contribution to the common good. Students should gain opportunities to search for truth and beauty and to reflect upon what is right and good.[494] This is especially important in our time, when young people are surrounded by information and messages from the media and the Internet, which can make them think and live in a superficial and shallow way. *Instrumetum Laboris* asserts that education has to cultivate those skills which will facilitate students' growth as human beings. Although we agree that it is valuable to support students' growth, we have criticized the overemphasis on the language of skills in this document as the language that deprives the concept of the integral formation.

Next, for the proper formation of students, the necessity of warm, supportive and friendly relations in the educational setting is highlighted, where special attention should be given to those who are vulnerable and experiencing difficult life situations.

Finally, we want to examine how this document addresses the moral concepts such as character, virtues and values. The term character appears four times in the document: "sacramental character of education," "Christian character" (of education), "communal character," "circular character of communication."[495] In all these four instances it is not associated with the character of a person.

When it comes to virtue(s), very surprisingly, this document does not at all mention the notion of virtue. It is a different situation when it comes to values, though. They are mentioned in the text sixteen times, such as: "ethical values," "Christian values," "values of Catholic faith," "great values of mankind," "religious values".[496]

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[493] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 2, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[494] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, "Conclusion", available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[495] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, I. Part, § 1, III. Part & III Part § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[496] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, "Introduction," I. Part, § 2, II. Part, § 6 & III. Part, § 1, available at

We regret a continual lack of the use of these valuable concepts, especially due to the fact that the official Church documents we are exploring are those which are published by the Congregation for Catholic education. For centuries the Catholic moral tradition has used these concepts, especially the concept of virtues, while in the 20th and 21st century we see their incessant neglect. As Hans Küng remarks: "We live in a time when, after terrible misuse of the world, talk of 'virtues' seems inappropriate and a 'virtous' person is often regarded more as a caricature of the free Christian."[497]

Finally, when it comes to the term critical thinking, it appears here for the first time. It is mentioned on two occasions. First, "critical thinking" as a skill which needs to be developed as a part of one's formation.[498] Second, as a necessarily skill within Catholic higher education which needs to be fostered.[499] Another similar concepts used in the text are "critical tools," "critical awareness," "critical ability," and "critical approach" which students need to develop.[500] The term judgement does not appear in the text. The use of the concept of care has increased and is displayed ten times, such as: care which professors express toward students and community, to work in a "spirit of freedom and care," "pastoral care," "care for students from an economically disadvantaged background," "care for students who have learning difficulties or are physically disadvantaged," "care to form also those who work in non-Catholic schools and universities," "care to form also parents," "care for cooperation among the various Catholic schools and universities," etc.[501]

CONCLUSION

The document *Instrumentum Laboris* provides an outline and certain analysis not only of the teaching of *Gravissimum Educationis* and *Ex Corde Ecclesiae*, but also the challenges and concerns which characterize the work of the Catholic schools and universities nowadays.

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http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[497] Hans Küng, "On Having the Courage of One's Convictions," in *Unfinished Journey: The Church 40 Years after Vatican II. Essays for John Wilkins*, ed. Austen Ivereigh (New York: Continuum, 2003), 69.

[498] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[499] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 2, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[500] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, III. Part, § 1, available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

[501] The Congregation for Catholic Education, *Instrumentum Laboris, Educating Today and Tomorrow: a Renewing Passion*, 2014, II. Part, § 1, III. Part, § 1 and "Questionnaire," available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html [accessed January 16, 2017].

The document offers certain pillars, which need to be a part of the Catholic educational identity: the focus on the human person, on the integral education and formation, but also transformation. The emphasis is placed also on a person's dignity and treating a student not as a number within the educational system, but as a person within the educational community. Knowledge has to be combined with research and with the active participation in the search for truth, which is especially important for higher educational institutions. Through education students need to be supported to become not only knowledgeable and professional, but also people who contribute to the civil society by living and working responsible, who critically evaluate what is offered to them and who are witnesses of the Gospel message.

The document stresses the important role and mission that Catholic schools and universities have for the education of young generations and that their work is not without difficulties. Catholic educational institutions have to strive for constant improvement, by remaining faithful to the person of Jesus Christ. For this reason, special attention has to be laid on the proper selection and formation of school principals and teachers, since they have to establish and support educational community, where Christian ideals are not hindered, but promoted. In this work, Catholic schools and universities have to receive support from the Bishops and Bishops' conferences, especially when it comes to the religious dimension of education. With regard to moral education, *Instrumentum Laboris* does not offer anything particularly new, but rather affirms the previous teaching on these matters.

5. 3. FINAL REMARKS ON CHURCH DOCUMENTS ON EDUCATION

In this chapter we investigated how official Church documents on education approached the subject of education and formation. We explored distinguishing features of these documents, with their emphases and main concerns. We outlined and analyzed eleven documents: one declaration released from the Second Vatican Council *Gravissimum Educationis*, two papal documents, *Divini Illius Magistri and Ex Corde Ecclesiae,* and eight documents published by the Congregation for Catholic Education: *The Catholic School*, *Lay Catholics in Schools: Witnesses to Faith*, *The Religious Dimension of Education in a Catholic School*, *The Catholic School on the Threshold of the Third Millennium*, *Consecrated Persons and Their Mission in Schools*, *Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful*, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love* and *Educating Today and Tomorrow: A Renewing Passion (Instrumentum Laboris)*.

This chapter did not attempt to provide a detailed analysis of all the content of Church documents on education. Our aim was to outline main points, principles and the significance for today. The guiding thought was that Catholic teaching could enrich the discussion on moral education and offer useful input for the contemporary education of children and young people.

What were the final results and outcomes of this examination? How did Church documents address education and its main purpose? Did the official Church teaching on education contribute to the topic of moral education? What kind of virtues, values and other qualities are fostered? How did Church documents deal with the manipulation and instrumentalization of education? What aspects and elements were missing from Church documents?

We discerned some leading principles of Catholic education:

First, Catholic education is inspired by a transcendental vision. Catholic schools and Catholic universities do not only serve secular goals, but contribute to evangelical mission as well. Pope Francis emphasizes that Catholic education must lead young people to encounter with Christ. Similarly, Pope John Paul II claims that "Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others."[502]Jesus Christ is depicted as the Perfect Teacher and the Perfect Model to follow and Catholic education which neglects and abandons that, is rightly questioned. As Patricia Boland remarks:

> In the 21st century the greatest challenge for Catholic schools will be to maintain faith as their focal point and service as their manner of speaking as society around them continues to adjust to a revolutionary age of human achievement and self-focus.[503]

Catholic educational institutions should reflect Christian values and provide a Christian witness. Education must not reject the transcendent dimension of their students which is vital for the proper formation of students. *Divini Illius Magistri* especially made strong claims that education has to prepare a person for eternal life and that the Catholic Church has a specific mission in matters of education.

Secondly, Church documents on education are inspired by Christian anthropology. While studying documents we noticed that one of the crucial questions to emerge was what does it mean to be a human person? We also observed that depending on the answer, a particular educational philosophy was formed. In this regard Terence H. McLaughlin suggests,

> Catholic education, and the Catholic school, is therefore distinctive in virtue of its embodiment of a particular view about the meaning of human persons and of human life, its aspiration to engage in a certain kind of holistic influence, and its concern with the formation of its students in its own religious and moral tradition.[504]

A human person is viewed as a child of God and a creation in his image. Being created in the image of God, does not mean that a person has to discard the world and the rest of creation as

[502] Pope John Paul II, *Message of John Paul II To The National Catholic Educational Association Of The United States*, 1979, available at https://w2.vatican.va/content/john-paul-ii/en/speeches/1979/april/documents/hf_jp-ii_spe_19790416_usa-scuola-catt.html [accessed January 31, 2017].
[503] Patricia Boland, "Catholic Education in the 21st Century," *Catholic Education: A Journal of Inquiry and Practice* 3, no.4 (2013), 519-520.
[504] Terence. H. McLaughlin, ''Distinctiveness and the Catholic School: Balanced Judgement and the Temptations of Commonality," in *Catholic Education: Inside-Out/Outside-In*, James. C. Conroy, ed. (Dublin, Ireland: Lindisfarne Books, 1999), quote in Cuypers, "The Ideal of a Catholic Education in a Secularized Society," 437.

something unworthy.[505] Theologian Kevin Kelly comments that we indeed remain dependent upon the created and material reality, but it is also true that "the rest of the material world is becoming dependent on us for its survival."[506] The person as such possesses not only natural, but also supernatural capacities which are perfected by grace and sacramental life within the ecclesial context. Church documents emphasize that neither of the human dimensions must be neglected, but properly formed.

This brings us to the third leading principle of Catholic education, and that is, the strong emphasis on integral education. From the beginning of this project we have argued for the integral formation over and against education which is instrumentalized and reduced to a means for gaining professional skills. This contradicts an enriching type of education. Church documents pointed out that education primarily has to lead to personal transformation. The accent is placed on what kind of a person is emerging. The goal is harmonious personal development: intellectual, moral, affective, social and spiritual. Thus, educators have to be involved in education, which according to John Sullivan must "liberate students from whatever threatens or diminishes their humanity."[507] We have to return to the human person, approach him or her as a whole being and provide him or her with integral education for life. Church documents highlight the centrality of the human person.

Besides harmonious development of all dimensions of the human person, integral education has to foster a person's willingness to work responsibly for the common good. Common good is a notion which was frequently displayed in the Church documents on education. All Church documents underlined its importance.

The fourth point is the educative climate. The climate of the educative institution is another component which contributes to the formative process of young persons. It has to be favorable and support positive development. The educative climate primarily reflects relationships and interactions which are manifested among persons, especially among teachers and students and students themselves. There is a difference between being in an educational environment where relationships are cold, impersonal or highly competitive, and being in an environment where relationships are warm, supportive, friendly, and characterized by collaboration and respect. *Gravissimum Educationis* notes how schools, and especially Catholic schools are not merely institutions, they are communities of persons for the human formation of the youth.

Besides supportive and respectful relationships, the environment has to be pleasant and friendly, similar to an atmosphere of a family home. When children and young persons do not have an experience of a happy and pleasant family home, schools can to a certain extent compensate for that lack. This is because a child and young person spends a considerable amount of time in the

[505] Sullivan, *Catholic Education: Distinctive and Inclusive*, 120.
[506] Kevin Kelly, *New Directions in Moral Theology* (London: Geofffrey Chapman, 1992), 38, quote in Sullivan, *Catholic Education: Distinctive and Inclusive*, 120.
[507] Sullivan, *Catholic Education: Distinctive and Inclusive*, 116.

educational setting.[508] Catholic schools have to nourish a climate inspired by Jesus Christ, his Good news and illuminated with the light of faith:

> In a Catholic school, everyone should be aware of the living presence of Jesus the "Master" who, today as always, is with us in our journey through life as the one genuine "Teacher," the perfect Man in whom all human values find their fullest perfection. The inspiration of Jesus must be translated from the ideal into the real. The gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate.[509]

Morris writes about the teacher's commitment to creating a community infiltrated by Christian love.[510] He refers to St. Paul's first letter to the Corinthians where love is described as

> . . . patient and kind; not jealous or boastful; not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. It bears all things, believes all things, hopes all things, endures all things. It never ends. . . (St Paul, 1. Cor. 13. 4-8)

Similarly, *Gravissimum Educationis* and *The Religious Dimension of Education* state that an educational environment has to be penetrated with a spirit of love and freedom.[511] Genuine love, which considers the best for the other person, is manifested even to those persons who do not behave according to one's personal preferences.[512]

The fifth point is the relationship between the Gospel and culture. Although we have not extensively dealt with this relationship, we have pointed out that the Gospel message has to be manifested in the culture and community in which a person lives and acts. Gospel values that are genuinely lived have the power to evangelize a culture and to contribute to its development. Collaboration and harmony should characterize the relation between the Gospel and culture, rather than create artificial division.

The sixth point is the relationship between Gospel and education. Academic disciplines do not have to be divorced from Gospel values, although they possess autonomy and their own methods of inquiry. This is especially valid for Catholic schools and universities. Respect for religious freedom has to be acknowledged; however, this does not imply that Catholic institutions have to abandon their teaching and beliefs. That would lead to diminishing and

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[508] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 27 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[509] The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 25 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[510] Morris, "By Their Fruits You Will Know Them: Distinctive Features of Catholic Education," 100.

[511] Second Vatican Council, *Gravissimum Educationis*, 1965, § 8 available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_decl_19651028_gravissimum-educationis_en.html. [accessed October 18, 2016] and The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988, § 25 available at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html [accessed December 3, 2016].

[512] Morris, "By Their Fruits You Will Know Them: Distinctive Features of Catholic Education," 100-101.

minimizing Catholic identity and its unique role within the field of education and academia. Knowledge can be illuminated with the light of faith since human reason alone is limited and imperfect. Gospel values at the same time enrich, but also purify and condemn those types of actions that contradict genuine human development, such as scientific manipulations against human dignity. Thus, it is important to support the student's development of critical thinking in order to distinguish what is truly worthy and meaningful in life. Finally, for the valuable development and application of knowledge, educational institutions need to pursue wisdom and truth which have to be a close ally of every educational enterprise.

Lastly, the point of our special interest was moral education and how Church documents addressed this topic. How do Church documents portray what it means to educate in morality, to become a morally good person? Church documents expressed their interest in what kind of a person is emerging and what qualities a person displays within an educational environment.[513] All Church documents are enriched with Christian anthropology and highlight the dignity of the human person. A person is placed at the center of every educational endeavor. Attention is drawn to the importance of his or her harmonious formation, including a person's moral dimension and moral capacities. Education has to develop cognitive abilities and form a responsible and cooperative person with sound judgment. Church documents aim to form a person who is committed to seeking truth and using knowledge in a prudent way. Moreover, Church documents encourage the formation of a person that is respectful toward others, including those who belong to different cultures and religions and who is capable of genuine love and establishing relations characterized by dialogue, fraternity and the search for peace. Church documents support the formation of an individual who is an active citizen whose actions are inspired with the Christian spirit and Christian ideals and is willing to work and to contribute to the common good. Catholic education opposes any form of individualism or selfishness where a person uses knowledge and competencies only for his or her own purposes. A positive side is the emphasis on a friendly and supportive climate for the healthy formation of a person. We also find valuable in the documents, the pursuit for truth and wisdom with an open mind and heart for Jesus Christ. These are some of the characteristics encouraged by the Church documents and which a student should be motivated to attain within a positive educational environment.

However, we regret that we could not find in any document on education a more elaborated model for character formation and moral education. Church documents did not dedicate profound attention to these issues. In general, the emphasis is placed on integral education and on harmonious development of all dimensions, including the moral, but no document went into detail. Moreover, when discussing the theme of moral education, we also pointed out the terminology, which at times was impoverishing. Although the whole moral language and moral education cannot be reduced exclusively to concepts such as formation of character, virtues and values, we still find these concepts meaningful when discussing the subject of both moral and integral education. It was reported that in many Church documents the concepts of character and virtues are disappearing in the discourse. The term character and formation of character is

[513] However, Church documents are very clear that parents are the first educators and that family is the first nucleus for a child to receive human formation which will equip him or her to grow as a person.

mentioned only in 2007 (*Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*), and in 1988 (*The Catholic School*). Before that was mentioned in *Divini Illius Magistri*, published eighty-eight years ago (1929). In meanwhile, no any Church document on education states about the importance of the formation of character. Furthermore, values are becoming the prevalent concepts which also tend to replace virtues.[514] The last document *Instrumentum Laboris*, published in 2014, does not mention virtues at all, but instead employs the language of skills. This shows inconsistence with the Catholic moral tradition. In the table below, we can see the results of our analysis:

[514] We have observed that there is a tendency, especially in the Church documents, published by The Congregation for Catholic Education to abandon the notion of virtues. We focused primarily on the significant Church documents on education. However, one can find in other Church documents (which do not focus on the topic of education) discussions with regard to virtues. For instance, three encyclicals *Deus Caritas Est* (2005), *Spe Salvi* (2007) and *Lumen Fidei* (2013). The first two are written by Pope Benedict XVI and the third is written by Pope Benedict XVI and Pope Francis. The goal of these three encyclicals is to discuss three theological virtues. Another example is the volume by Pope Benedict XVI, *The Virtues* (edited by Jacquelyn Lindsey) which is a collection of Pope's homilies, addresses and prayers on the theme of virtues. Specifically, Pope Benedict XVI discusses theological virtues (faith, hope and charity) and cardinal virtues (prudence, justice, fortitude, and temperance). In the "Introduction" (edited by Lindsey), one can find the definition of virtue which is taken from the *Catechism of the Catholic Church*: "A virtue is a habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions." Inside this collection, one can occasionally find topics related to education and virtues. Pope Benedict emphasizes the pursuit of virtues and gaining deeper understanding of their significance for every person and for one's Christian life. Some of his homilies deal with virtues in children, such as Homily from January 13, 2008. Pope encourages the serious task of raising children and developing in them theological virtues. Another example is his address to students at St Mary's University College Twickenham in London from September 17, 2010. The Pope encouraged students to open themselves for God and for practicing virtue, and to avoid every kind of a sin. To put it in the Pope's words: "once you enter into friendship with God, everything in your life begins to change. (...) You are attracted to the practice of virtue. You begin to see greed and selfishness and all the other sins for what they really are, destructive and dangerous tendencies that cause deep suffering and do great damage, and you want to avoid falling into that trap yourselves. You begin to feel compassion for people in difficulties and you are eager to do something to help them. You want to come to the aid of the poor and the hungry, you want to comfort the sorrowful, you want to be kind and generous."
Pope Francis also uses the concept of virtues in some of his addresses to students. For instance, in the document *Address of Pope Francis to the Students of the Jesuit Schools of Italy and Albania* from 2013, Pope Francis mentions three times the term virtue. Firstly, he speaks about "Magnanimity: this virtue of the great and the small". This virtue means to do everyday duties and activities with great heart which is open for God and other people. On the second occasion, he mentions "human virtues: loyalty, respect, faithfulness and dedication" which are particularly developed by Jesuit schools. Finally, the third time he uses the term "personal virtue" where he gives an answer to the question asked by one of the student concerning the Pope's modest way of life within a community. Besides virtues, Pope Francis also speaks in this document three times about values. Firstly, he discusses "two fundamental values: freedom and service". Secondly, he mentions educators and their passing on values on students, and lastly, the Pope mentions that the value of the human person is in crisis. Thus, we can notice that in the recent Pope's documents there is use of both the concepts, virtues and values. We also have to remark that these documents are not published by The Congregation for Catholic Education, and are primarily addresses and homilies. See Thomas P. Rausch, SJ, *Faith, Hope and Charity. Benedict XVI on the Theological Virtues* (New York: Paulist Press, 2015); Pope Benedict XVI, *The Virtues*, ed. Jacquelyn Lindsey (Indiana: Our Sunday Visitor Publishing Division, 2010), 9, 18; Pope Francis, *Address of Pope Francis to the Students of the Jesuit Schools of Italy and Albania*, 2013, available at http://w2.vatican.va/content/francesco/en/speeches/2013/june/documents/papafrancesco_20130607_scuole-gesuiti.html [accessed October 5, 2017].

The Church's document on education	The use of the term (a person's) "character"	The use of the term "virtue(s)"	The use of the term "value(s)"	The use of the term "care"
1. *Divini Illius Magistri* (1929)	2	9	2	9
2. *Gravissimum Educationis* (1965)	0	1	2	3
3. *Ex Corde Ecclesiae* (1980)	0	0	13	1
4. *The Catholic School* (1977)	1	6	26	3
5. *Lay Catholics in Schools: Witnesses to Faith* (1982)	0	1	11	4
6. *The Religious Dimension of Education in a Catholic School* (1988)	0	7	34	4
7. *The Catholic School on the Threshold of the Third Millennium* (1997)	0	0	7	3
8. *Consecrated Persons and Their Mission in Schools* (2002)	0	0	28	7
9. *Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful* (2007)	1	3	17	2
10. *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love* (2013)	0	1	38	2
11. *Educating Today and Tomorrow: A Renewing Passion*	0	0	16	10

(Instrumentum Laboris), 2014				

Besides the concepts of character, virtues and values we have scrutinized the concept of care. This concept is very present among contemporary scholars of moral education. Lickona, Noddings and Narvaez underlined the importance of relationships which are characterized with care. Caring relationships within the educational setting are beneficial for the healthy development of a young person. Besides caring relationships, we have reported that Noddings writes about the concept of care which does not refer only toward people, but also toward ideas, social, public and political issues, etc. This dynamic of care she calls caring-about, while caring relationships she views through caring-for. When analyzing Church documents for the concept of care, we have portrayed its presence in all documents, though not excessively. Most often it is associated with pastoral care. In many other examples it does not refer to caring relationships (e.g. professor and student) within educational institutions, but rather is used as a concept to care about, such as to care about education, about religious formation, about collaboration with parents as first educators etc. Although the notion of caring relationships is not overly present in Church documents, we have to acknowledge that they quite often use the concepts such as friendly, warm and supportive relationships (which need to be reinforced within education).

We have also drawn special attention to critical thinking. Besides developing virtuous character, and caring relationships, we consider critical thinking as important quality that an educational system needs to foster. We observed that the term critical thinking was surprisingly rarely mentioned in Church documents on education. Actually, it is only used in the last, document we analyzed, that is, *Instrumentum Laboris.*

When studying contemporary (secular) educators, however, in most of the literature the concept of critical thinking was one of the most dominant.[515] In the history of moral education, quite often cognitive abilities and moral reasoning were overemphasized (for instance, the cognitive-developmental approach of Lawrence Kohlberg). However, when reading Church documents on education, the element of reasoning and critical thinking seemed underemphasized. We will however state that although Church documents very rarely use the notion of critical thinking, it does occasionally use other similar concepts, such as judgment for recognizing what is valuable, formation of critical spirit, sense for what is right and good. The documents also use the concept of truth and wisdom relatively. For instance, a person has to search for truth throughout the educational endeavor. Educational institutions have to instill truth and wisdom as the most foundational values. Jesus Christ is regarded as the foundation of every truth and as one who enlightens the human's mind.

There are other interesting moral concepts which have not been the object of our investigation. However, they are closely related to our topic. For instance, the concept of conscience which is

[515] See, for instance, Nel Noddings, *Critical Lessons: What our Schools Should Teach* (New York: Cambridge University Press), Colin Wringe, *Moral Education: Beyond the Teaching of Right and Wrong* (Dordrecht: Springer, 2006), Martha Nussbaum, *Not For Profit: Why Democracy Needs the Humanities* (Princeton, NJ: Princeton University Press, 2010).

still relatively present in Church documents on education, although not as much as we expected.[516] Another interesting concept for moral education is love, in particular the Christian vision of love. The document *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, describes love as "a fundamentally educational act."[517] Pope Benedict XVI states that "to educate is an act of love, the exercise of 'intellectual charity,' which requires responsibility, dedication, consistency of life."[518] Pope Benedict XVI utilizes the example of young Karol Wojtyla who believed in the necessity of "teaching how to love."[519] Special attention could be also given to education for justice and peace. All these proposals are worthy of research.

In conclusion, Church documents do contribute to the theme of integral education and moral education, but there are still opportunities for further enhancements. The Congregation for Catholic Education can rethink the value of using the concepts, such as formation of character and virtues as important concepts for education. In that way, Church documents would be also more consistent with their own moral tradition. Moreover, it would be valuable if the Congregation were to emphasize more frequently the value of critical thinking within education as an important quality for every student to develop. Finally, we would like to propose a more elaborated and detailed vision and program for character and moral formation of a human person, in particular, a student.

[516] The term conscience appears in the following Church documents: *Divini Illius Magistri* 3 times, *Gravissimum Educationis* 3 times, *Ex Corde Ecclesiae* 2 times, *The Catholic School* 6 times, *Lay Catholics in Schools: Witnesses to Faith* 2 times, *The Religious Dimension of Education in a Catholic School* 7 times, *The Catholic School on the Threshold of the Third Millennium* 1 time, *Consecrated Persons and Their Mission in Schools* 1 time, *Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful* 0 time, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love* 1 time, *Educating Today and Tomorrow: A Renewing Passion (Instrumentum Laboris)* 1 time.

[517] The term love appears in the following Church documents: *Divini Illius Magistri* 9 times, *Gravissimum Educationis* 4 times, *Ex Corde Ecclesiae* 4 times, *The Catholic School* 5 times, *Lay Catholics in Schools: Witnesses to Faith* 8 times, *The Religious Dimension of Education in a Catholic School* 64 times, *The Catholic School on the Threshold of the Third Millennium* 4 times, *Consecrated Persons and Their Mission in Schools* 23 times, *Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful* 18 times, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love* 50 times, *Educating Today and Tomorrow: A Renewing Passion (Instrumentum Laboris)* 4 times.

[518] Pope Benedict XVI, *A Reason Open to God: On Universities, Education, and Culture*, 83.

[519] Pope Benedict XVI, *A Reason Open to God: On Universities, Education, and Culture*, 69.

GENERAL CONCLUSION

We have examined the new challenges within education that make a shift in how education and the person are interpreted. We observed that education which only fosters the acquisition of skills and competencies damages the person, who is more than just a unity of marketable skills. We argued for a comprehensive development of the person through education and we showed that an integral education which addresses students as a whole human being is more beneficial for students' growth and well-being than an education that is instrumentalized for the purpose of market or industry. An unilateral investment in knowledge and skills does not guarantee that an intellectual and skilled person will not misuse and corrupt the knowledge or engage in dishonest business practices. When wisdom is missing, and only knowledge is fostered, we lose the compass which helps us pursue the final meaning and purpose of education. Education should help students find greater meaning and sense of life and help them to orientate in a complex and changing society. The problem we detected was that educational institutions do not often provide young people with a distinct and coherent view about the purpose of education and what it means to be an educated person. We affirmed Postman who noted that quite often students lack a meaningful program that clearly articulates academic and moral goals.

The aim of this project was to argue for education that does not only foster attaining cognitive or technical skills, or gaining professional competencies to facilitate the market and guarantee success in the labor field. Such a focus on education is insufficient, yet encouraged by institutions such as, the World Bank, the European Commission and the European Union. In this project, we argued that education should primarily lead to the personal transformation of a person and enable his or her growth in humanity. Education should make students capable of being reflective and wise, and able to recognize what has greater value in life. Education should enable students to pursue a good, flourishing life, but also motivate students to contribute to the flourishing of others as well. Such education empowers students' integral growth and also leads toward more comprehensive development of the society. If only particular skills and academic disciplines are promoted, personal well-being will be impoverished in the long run. This can have further adverse effects on society.

Besides fostering integral education, we emphasized that every educational endeavor has to implement moral education. We showed that educational institutions do impact the moral lives of students owing to the fact that they spend a significant amount of time within the educational setting. One cannot escape moral education since educators encounter on a daily basis various moral issues and moral struggles. Educators have to deal with the relationships and interactions among people and they promote certain values, virtues and rules. Moral education can be both intentionally and randomly designed. We argued that education has to invest intentional effort in supporting the moral growth of every student.

In what follows are the findings of each chapter.

In the first chapter we argued for education that contributes to the flourishing and empowerment of both the individual and society. Education was comprehended not only as a means for the

development of professional competencies, but also as a process to transform a student into a better human being. We affirmed that education possesses intrinsic value and that without access to it, a person lacks a fundamental human right. Furthermore, our study argued against profit-driven education and against some dominant trends such as, excessive marketisation, commodification, the rising use of technology and instrumentalization.

The potential problem we identified with these trends was that they approached a person and education through the lens of utility and the market value they bring. We showed how universities were becoming good partners for promoting business values, contributing to the production and knowledge economy. In such circumstances, knowledge and especially higher education are treated as commodities and quite often do not challenge students' thinking or engage them in insightful discussion. Rather, it aims to satisfy students as consumers and customers. Moreover, we found that some of the possible dangers of marketisation and commodification were that the relationship between a teacher and a student becomes marginalized, that caring and supportive encounter is undermined, and that in general the issues of a student's well-being and flourishing are not sufficiently addressed.

Our study also showed that governments, such as in the United States, China and in the U.K., have demonstrated the functional and instrumental approach to education. Governments sometimes undermine the importance of education which fosters the humanities and critical and reflective thinking and instead support the type of education that enhances science and engineering which are seen as more profitable. Thus, it is not rare to find instances where education as a means of increasing profit and bringing economic prosperity is encouraged, while other aspects important for human living are marginalized. We found that the concept of a person becomes thinner and all his or her capacities and talents are reduced to the language of skills, effectiveness and productivity which become prevalent concepts. High emphasis is placed on scores, standardized tests and on outcomes that can be measured. Often, an emphasis is placed on competition, to the detriment of cooperation. Scholars, such as Jürgen Habermas, Nel Noddings, Harry Brighouse and Colin Power criticized educational policies which subjugated a person to the demands of the economy. They argued for education which promoted meaningful human development and which led to greater well-being and empowerment of students. We affirmed that education has to shape a new generation of students capable of benefitting humanity by being active, critical, wise and caring citizens and who resist unjust structures that oppress human beings and their flourishing.

To conclude, our research confirmed the results of the existing literature which reported the problem of excessive marketisation and instrumentalization within the educational framework. We also confirmed the results of the existing literature that marketization and instrumentalization have a considerable impact on how education, and especially higher education is understood and is being designed. Finally, we agreed with scholars Neil Postman, Colin Power, Nel Noddings and Martha Nussbaum that education must seriously address students as whole persons and their well-being.

In the second chapter we pointed out one aspect of education, and that is formation of a person's character. We emphasized that it was not sufficient to invest solely in the academic achievement of a student. Authentic education should seriously address moral questions which deal with the formation of a student's character and with the question of how to enable a student's growth in humanity. Briefly stated, we asserted that formation of character and virtues could not be omitted from the educational endeavor.

We discovered that some authors have a limited view on character, where it is simply viewed as that which enables a person to live according to principles (Ernest Hull SJ), or that which enables a person to do good (Lickona). Few scholars approached character in a broader way, as something that makes a person unique (Christine McKinnon), as something that has power to determine the life of a person (Stanley Hauerwas), and finally as something constitutive of who a person is (James Arthur).

The second chapter also dealt with the formation of character. We sometimes observed that assessing the goodness of one's character was reduced to observing behavior, which is insufficient. We ascertained that the right motivation, and not just exterior acts, was also emphasized as a condition for being truly virtuous by both Aristotle and MacIntrye.

Next, we discussed character traits, virtues and habits as concepts strongly linked to character. They revealed certain things about a person's character and provided insights about the goodness or wickedness of a person. In the second chapter, we also discussed the importance of moral choices and actions and how they impacted the formation of character. It was suggested that through decisions a moral agent could impact the course of his or her life and determine the person he or she aimed to become. Thus, we showed that character was not fixed, and that it could change for better or for worse. A number of reasons were cited that produced changes in character, such as relationships, trials, illnesses, different jobs, cultural norms. Although we found that various factors could impact one's character, we also emphasized that a person should not passively react, but invest intentional effort into the construction of character. Using Hauerwas, we argued that how a person directed him or herself was vital. Hauerwas also encouraged having a proper understanding of the context of a person.

Finally, we closed the second chapter with a last section which investigated the impact of rising marketisation and consumer society on a person's character. Our research confirmed the importance of character formation among students, but also warned that this formation should not be adjusted to meet the demands of employment, which sometimes occurs with character education programs. We agreed with Arthur who criticized character programs for not being straightforward enough in confronting aggressive marketisation and capitalism which he believed promoted hedonistic values, and a selfish, materially successful character. We revealed that higher education can actually impoverish students by neglecting reflection on essential and existential questions. In such a climate of production, efficiency and consumption, it was disclosed that questions that dealt with the pursuit of truth and good were undervalued and regarded as naïve. We showed the necessity for building healthy communities that encouraged the formation of virtues, worked toward the common good and created a cooperative learning

and caring environment. Such an educational framework promotes care, inclusion, justice, goods and excellence.

The third chapter continued the argument that education should address a student's character, his or her moral capacities and growth in humanity. It was shown that educational institutions that aimed to provide authentic education could not ignore the questions that dealt with what kind of person the student becomes? That is the theme for moral education. Moral education is concerned with the questions that treat with the moral and virtuous formation of the person. Since a moral person is complex and multi-dimensional, moral education has to address a student's moral reasoning, formation of character, desires, emotions, imagination, behavior etc.

Furthermore, we highlighted that it was up to educational institutions to generate the moral education of students. We observed, by employing the empirical results of Jackson et al., that moral messages are indeed present and inevitable in educational institutions, although not all teachers would agree with this assertion. This has certain consequences for students, educators and parents. Educators have to become conscious of their role as moral educators and academic leadership must not ignore moral issues at the primary, secondary or tertiary levels of education. Although parents are the most responsible moral educators of their children, we found that educational institutions do impact the moral lives of their students. There is a need for collaboration between teachers and parents while dealing with the moral education of young people. Such education would provide opportunities to students to grow in their understanding of what has greater worth, what a wise decision is, how to form virtuous character and how to adequately care for others. We reported that this was not always an easy task. Moral education must scrutinize and critically evaluate moral perspectives, traditions and values in order to find out which of them are indeed worthier.

The third chapter also examined philosophical conceptions of moral education. We highlighted the main approaches: rule ethics (deontology and consequentialism), virtue ethics and care ethics. We showed that these ethical theories impacted different approaches to moral education. It was suggested that the cognitive-developmental approach (Lawrence Kohlberg), was rooted in the rule ethics of Kant. The emphasis was placed on moral reasoning and on decisions led by justice. The character approach (Edward A. Wynne) emerged from virtue ethics which emphasized the construction of virtuous character to become a morally good person and live a good life. Finally, the care approach (Carol Gilligan) was founded on the care ethics which highlighted that moral good life is possible when caring relationships are nourished.

We observed that the main feature of the cognitive-developmental approach was an advancement of moral reasoning and judgment. Moral development was understood through a scale in which a person progressed from pre-conventional, to conventional to the highest post-conventional level. Kohlberg strongly promoted moral dilemmas, as a method designed to encourage the student's process of thinking and moral reasoning. Moreover, he established the Just Community School in order to advance the student's reflection and sense of democracy and justice within an educational framework. We found that Kohlberg overemphasized moral judgment and moral reasoning, while neglecting other moral realities, such as the concept of character or the impact of emotions on the moral life.

A second approach to moral education was the caring approach with Carol Gilligan as a representative. Gilligan claimed that traditional moral theories neglected the moral voices and moral experiences of women. Morality was understood through a set of principles, rights and rules, while values, which traditionally were associated with women, such as care and nourishing relations, were marginalized. She criticized her mentor Kohlberg for not taking into account distinctive female morality and offered an alternative to the cognitive-developmental approach. We showed that Gilligan understood that moral goodness and maturity were accomplished through establishing, enchaining and nourishing caring relationships. She emphasized the importance of interconnectedness and the relational nature of human beings. We found that her ideas were publicly well received, but there were several major critics. For instance, some argued that Gilligan exaggerated differences between care and justice which should be complementary and not conflicting approaches. Some critics were suspicious of the view of care as a better approach to morality than justice. Others were afraid that women would sacrifice too much if care was considered an essentially female characteristic. Nevertheless, it was revealed that women should not give up caring practices, but instead that the structures which abuse women and their caring practices should be changed. We concluded that the caring approach to moral education brought new ideas about the importance of care and the caring relationship for the moral formation of young people.

The last approach was the traditional character approach with Edward A. Wynne as a main proponent. He argued that character education was even more important than one's academic performance. Wynne criticized moral educators who placed a strong emphasis on the importance of moral reasoning, and not on the student's behavior. He claimed that the moral goodness of a person must be evident through one's conduct, and criticized the American educational system for neglecting the great tradition of transmitting moral values. Wynne was criticized for several reasons. For instance, we found out that he equated good character with good behavior, which was not the same. Critics noted that the rewarding of a student for good conduct was counterproductive since motivation for doing good should not be because of a reward. We also commented that moral reasoning was not sufficiently acknowledged within a traditional character approach and that it led to indoctrination. Critics suggested that this approach promoted a neoconservative social and cultural perspective. We showed that strong accent was placed on the individual and his or her behavior, while other factors were neglected, such as economic, social, cultural and political structures. Thus, some stated that it was not the individual that needed to be changed, but that unjust social structures needed to be transformed.

To conclude, we observed that all three approaches, the cognitive-developmental approach, the caring approach and the traditional character approach underlined the importance of some aspects of morality, such as moral reasoning or good behavior. Throughout history, moral education was not always designed to support comprehensive moral growth, rather it attended to some dimensions. We recognized the necessity for moral education which would address moral formation in a more comprehensive and complex manner. New approaches emerged, which aimed to be integrative and comprehensive and which took into account the moral complexity of the human person.

The more recent approaches to moral education were explored in the fourth chapter. Three contemporary approaches and their proponents were analyzed: integrative approaches (Thomas

Lickona and Darcia Narvaez) and the care perspective (Nel Noddings). They brought new insights to the field of moral education.

This chapter featured the work of Thomas Lickona, called the "father of modern character education." In his book *Educating for Character,* he explored twelve strategies for a comprehensive character approach. Lickona developed integrative character education which addressed cognitive, emotional and behavioral aspects of character. Character education was defined as "the deliberate effort to teach virtue." He did not solely stress moral conduct, but love for the good and the right motivation for doing good.

We found that moral terminology regarding the concepts of virtues and values was not strictly defined. Character educators used not only the concepts of virtues, but also the terms values, character traits and pillars. Lickona distinguished universal from nonuniversal moral values which do not possess moral obligation. He claimed that schools needed to teach those values considered objective, worthwhile and universal, such as respect, responsibility, honesty, prudence, compassion, cooperation.

Lickona was a strong advocate for the position that educational institutions could not omit the moral growth of their students. We revealed the strategies he proposed for the integral formation of character: teachers were to be good role models and establish caring relationships with the students. Classrooms were to be communities where students would learn to express respect and care toward others. Discipline rules would have to be clearly articulated. Students would have to be given opportunities to make decisions for their classroom communities. Through curriculum and through various subjects the issues related to character and virtues were to be explored and discussed. Cooperation and helping others to succeed was highly endorsed. Hard work and excellence was also encouraged. Moral reflection was to be exercised alongside making valuable decisions. Conflict resolution was to be incorporated within character programs. Students were to have opportunities to engage in service learning. They would also learn to alleviate suffering and express care in their communities and beyond. Positive moral environments were to be established not only among students, but also among adults. Adults were not to allow academic performance to be considered the only achievement, while marginalizing matters regarding moral formation. Finally, the issue of the broader community being involved in character education was addressed by Lickona.

We praised Lickona for emphasizing the importance of character alongside academic success. He offered a wide range of suggestions and practical advice which dealt with the implementation of character programs into the everyday life of schools. Research demonstrated that many of the practices Lickona employed were successful for the development of character. However, Lickona also received negative critiques. For instance, it was found out that he did not take sufficiently into account the diversity of a multicultural society. His approach was accused of being too simplistic, lacking a critical aspect and potentially leading to indoctrination. We also found that Lickona was accused of not taking sufficiently into account social reality and social responsibility which have an impact on individuals. Others questioned how character is evaluated by Lickona and compared his character programs to a 'McDonaldization model.' This means that efficiency and predictability led character formation and caused quantitative results to be promoted, to the detriment of focusing on what kind of

person a student really is. Finally, we stated that students' moral voices were neglected. Overall, we concluded that Lickona's character strategies and practices did have potential to contribute to the positive development of character, but that it also had limitations.

The second approach was the care perspective with Nel Noddings as a proponent. Caring practices and caring relationships were depicted as an essential condition for educating a person to become morally good. Noddings argued that a large number of people did not make moral decisions based on principles, but because they were motivated by care. She criticized moral philosophy for being overly concerned with principles and rules, while moral and caring relations had been poorly acknowledged. We showed that caring, for Noddings, was not a pleasant feeling, but involved the continuing work of advancing one's competencies in order to express the best possible care.

Next, we disclosed vital components for establishing a caring relationship within an educational environment. For Noddings, it was obligatory that a teacher be attentive and receptive and listens well. Additionally, it was felt that a caring teacher should positively respond to the expressed need, or when this was not possible, to maintain and preserve a caring relationship. Noddings stated that the student should give a response (e.g through gratitude) to complete the caring relationship.

Noddings claimed that education should make people better, more loving and caring human beings, and not simply competent. For her, this was not an 'anti-intellectual' goal. She compared education with parenting which involved more than feeding and clothing. In the same way, education should promote the holistic vision of a person. We noted that Noddings is an advocate for educational reforms in which caring and critical thinking would be seriously incorporated into the academic curriculum. Themes of care and critical thinking raise existential questions about how human beings live their lives, what is the meaning of life, and challenge a person's deeply held beliefs and attitudes. We also found that such themes have the potential of connecting students and teachers more profoundly.

Noddings claimed that we all contributed to the moral development of every person we encountered. Related to this, we discovered four components, according to the care perspective, which have to be instilled within moral education. The first step was modelling, where a teacher demonstrated care toward his or her students. The second step was dialogue, the goal of which was not to primarily attain information about the other person, but establish and enhance a caring relationship. The third step was the practice of caring activities according to one's talents and abilities. The final component of moral education was confirmation. To confirm a student was to focus on what was best in him or her.

Lastly, Noddings argued for a positive moral school climate in which there was no place for unhealthy competition. Relations of trust and care were to have priority over the establishment of strict rules. Conversation and dialogue were highlighted as crucial for creating a climate that would promote genuine students' well-being and goodness.

Noddings' work generated positive responses. We demonstrated that her conception of care was recognized as a meaningful contribution to matters of moral life. Relatedness, and not separation were seen as enriching human reality. Having caring teachers was viewed as more

beneficial for students than teachers who were impersonal and reserved. Although care was seen as important for moral education, we observed some uncertainty about whether care ethics was capable of providing clear directions on how to behave morally and how to behave in situations of conflict. Other moral criteria such as justice and commitment to good were seen as being insufficiently addressed and undervalued.

However, Noddings' contribution regarding education was acknowledged. Concretely, we revealed how she was praised for criticizing policies which narrowed the purpose of education, reducing it to a set of skills and rationality. Noddings was critical of those attempts which measured students according to the results they achieved on standardized tests. She argued for a richer and broader view of education where students would be encouraged to develop their unique talents and where a holistic vision of a person would be at the center of an educative enterprise. We noted that she challenged the idea of contemporary education and motivated people to rethink what was important in life and in education.

Finally, the last model of moral education was *Integrative Ethical Education* which aimed to reconcile traditional character education, moral cognitive education and cognitive science. This model, developed by Darcia Narvaez, approached growth in morality through the idea of moral expertise. Moral expertise was explained as a complex of capacities and competencies which enabled and supported a person's ethical behavior and the pursuit of a good life. What was found, that in order to become a moral expert, a person needed to demonstrate moral sensitivity, moral judgment, ethical focus and ethical action. Moral sensitivity was described as that which enabled a person to recognize certain situations as ethical. Moral judgment was that which helped a person to decide what the best moral decision was and what action ought to be undertaken. Ethical focus was what enabled a person to be motivated to do good. Ethical action empowered ethical behavior. According to Narvaez, these four processes were not to be considered virtues, or personality traits, but were to be seen as processes required for a moral agent to behave and live morally.
Moreover, we discussed Narvaez's five vital steps for the development of moral competencies and for the formation of character. The first was establishing a caring relationship with each student. In this regard research reported positive results when students had greater attachment to school and when educational institutions were caring communities. Students were less delinquent, had greater motivation for studying, better grades and less problems with depression and negative feelings of anxiety and rejection.

Second, Narvaez advocated for the transformation of environments into caring places beneficial for the moral growth of students. In such a climate, interactions among students and teachers would be positive, supportive and warm. Students would have opportunities to engage and perform caring activities. Narvaez observed that when educational institutions were seen as caring, students felt a greater sense of safety, attained better academic achievement and had greater chances for positive moral formation.

Third was teaching ethical skills across the curriculum and extra-curriculum using a novice-to-expert pedagogy. In this approach, students were to be given opportunities to grow in their moral sensitivity, judgment, ethical focus and ethical action. Fourth was fostering student self-authorship and self-regulation which encouraged a student to take responsibility for the kind of

person he or she becomes. Fifth was building healthy communities that would empower the moral development of both students and other community members.
Research demonstrated that *Integrative Ethical Education*, when seriously implemented within the school project, resulted in positive changes in conduct and in the academic performance of students.
We found that Narvaez's model for moral education is comprehensive and interdisciplinary, taking into account not only imputes from psychology, but also philosophy and cognitive science. She offered detailed explanations of how a moral person functioned and proposed strategies for fostering moral functioning. Narvaez also emphasized the importance of intuition and self-direction for the moral growth of an individual. She recognized the significance of the community and a caring and cooperative environment. She criticized educational institutions that placed a strong accent on competition. Such tendencies were not seen as beneficial for moral development as cooperative behavior.
We observed that some scholars doubted that Narvaez was sufficiently competent to refer to neuroscience. According to some critics, she did not have background in this area and, thus, was not qualified to comment on this. Critics also complained that Narvaez neglected to treat with the impact of societal trends on students' development.

Lickona, Noddings and Narvaez developed models of moral education and proposed strategies and practices considered as most constructive and promising for moral growth and character formation. Although we discovered that that these new approaches do not offer exceptional progress in moral education theory, we found that they still brought new insight to the field of moral education. We showed their positive impact, but also limitations. Moreover, we discovered that although they have differences among themselves when it comes to moral education, they share certain things in common. We wanted to underline those practices that Lickona, Noddings and Narvaez agree to be crucial for moral education. We discerned eight components vital for educating young people in morality and common among contemporary moral approaches.

First, Lickona, Noddings, and Narvaez emphasize the importance of having good teachers, who are not only experts in their subjects, but who are good role models and demonstrate care in their encounters with students. Indeed, we found that each approach to moral education, acknowledged the value of having good role models and good mentors.
Second, caring relationships and caring environments for the healthy moral formation of a person are strongly encouraged. Third, Lickona, Noddings, and Narvaez agree that proper intention should be given to the formation of character and virtues. Although Noddings argues that caring relationships are the essential requirement for a person's moral growth and moral maturity, she does not deny that educative endeavor has to dedicate attention to the formation of character and virtues. Fourth, moral reasoning and moral discussions are promoted as important features within moral education. Fifth, all three scholars highlight the importance of cooperation over competition. Competition is to a great extent present within educational institutions, especially within academia. However, we demonstrated that cooperative behavior has far more benefits over competition for students' formation.

Sixth, students should be given opportunities to exercise democratic decision-making. Dialogue and collaboration between a teacher and students and among students themselves is fostered.
We recognized the impact of John Dewey on all three scholars, especially concerning the promotion of democratic participation within an educational setting.
Seventh, students should be supported to engage in caring practices and service work according to their age and abilities. We found that Lickona, Noddings and Narvaez employ a component of practice within moral education and argue that students should be given opportunities to be involved in activities which benefit others. Lastly, the scholars agree that education which is reduced to equipping a student with marketable skills is a poor version of education, based on the narrative of utility and calculation. They argued against this narrow vision of education and advocated for education that would make a student a truly flourishing person.
We have shown how the recent approaches differ among themselves, but also what practices are considered as fundamental for supporting the moral growth of students. We underlined those components that Lickona, Noddings and Narvaez share and suggested them as contributive for educators and for the subject of moral education.

The aim of this project is not to advocate for one approach over the other. The aim is to discern whether there is something original in the more recent approaches to moral education and what is agreed upon as essential for moral education. Moreover, the aim is to foster greater awareness for moral education and for the moral growth of students. For example, some may perceive that forming, more wise and more caring students is very difficult to accomplish. The problem is perhaps not always with the students, but with the way educational systems are designed. Many people have gained primary, secondary and even a tertiary level of education. But how many persons can witness, that besides attaining knowledge and gaining various skills, the educational system has seriously encouraged and developed, caring toward others or reflection about essential existential questions? Very often these issues are not even discussed on a theoretical level. There is ongoing pressure to stimulate students to work hard and to do well in exams, but quite often not really more than that. If every educational institution would first demonstrate interest for the moral and character formation of a student at a theoretical level and engage in concrete steps toward this formation, we are convinced that the chances for positive changes among students would be increased. If knowledge is intensively promoted, why not more frequently promote other important human qualities, which would be beneficial not only to the person as an individual, but also the society. We presume that if a student can become knowledgeable, he or she can also become, more caring and wise. In a person's moral being there are moral capacities and strengths, which sometimes need to be awoken. Surely, not every student will gain knowledge, and not every student would become caring or wise. Nevertheless, we should continue to be committed, having in mind that we will reap what we sow. Why not more frequently provide students with opportunities to exhibit caring, or to exercise critical thinking?
One example of providing students with an opportunity to engage with caring was the visit tour to Brussel organized by Professor Johan Verstraeten, who guided us to meet with a priest who decided to drop his academic career in order to devote himself to care for disadvantaged immigrants. The priest engaged us in an open conversation about his decision for deciding to care for unfortunate persons. All the students who attended that meeting admired a priest and

engaged in dialogue with him. That meeting was very inspiring and encouraging for the students. Some students expressed an interest in becoming more engaged in these types of caring practices. This is just one example of how caring can be promoted among students.

What would happen if students could have regular opportunities to engage not only with caring but with other important human qualities worthy to attain? In order to benefit the moral growth of students, it is crucial that not only a few dedicated educators commit themselves to the task, but that the educational institution as a whole becomes more committed to that invaluable goal - making students more human and better people.

The fifth chapter explored official Catholic Church documents on education as a distinctive voice, inspired by Christian anthropology and their contribution to the formation of students, especially to the issues which dealt with moral education. We analyzed eleven documents: *Divini Illius Magistri, Gravissimum Educationis, Ex Corde Ecclesiae, The Catholic School, Lay Catholics in Schools: Witnesses to Faith, The Religious Dimension of Education in a Catholic School, The Catholic School on the Threshold of the Third Millennium, Consecrated Persons and Their Mission in Schools, Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful, Educating to Intercultural Dialogue in Catholic Schools, Living in Harmony for a Civilization of Love* and *Educating Today and Tomorrow: A Renewing Passion* (*Instrumentum Laboris*). Throughout our analysis we discovered several major principles that characterized Church documents on education.

The first was the inspiration of a transcendental vision. The goal of education was to promote not only knowledge about the world and humankind, but also knowledge and experience of Jesus Christ. Thus, it was felt that Catholic education should lead to encounter with Christ, who is presented as the Perfect Teacher. Every Church document acknowledged the evangelical mission of education, in particular *Divini Illius Magistri,* which stated that the goal of education was to prepare a person for his or her final end. A second principle of Catholic education was the inspiration of Christian anthropology. We observed that the Catholic Church emphasized the dignity of the human person which has as its source the fact that a person is a child of God created in His image. Due to this vision, Church documents focused on the development of both one's natural and transcendental capacities. A third principle was the importance of integral education. Church documents emphasized that education has to take into account the whole person and the harmonious development of all his or her dimensions. Church documents condemned those attempts that instrumentalized a human person and education for the purpose of personal or national economic benefit. Besides personal transformation, integral education should foster students in becoming active citizens who are willing to contribute to the common good of the society. A fourth principle was the educative climate which was considered an important element for the healthy development of children and young people. The documents highlighted the need for educational environments in which interactions and relationships between teachers and students were supportive, friendly, warm and respectful. Educational institutions should primarily consist of communities of persons. The fifth principle was the relationship between the Gospel and culture. The documents upheld that Christians have to enter into dialogue with the culture and manifest authentic Christian living. Gospel values have the strength to infiltrate and revitalize culture and contribute to greater development. The sixth

principle was the relationship between Gospel and education. We underlined the fact that academic disciplines had their own scientific autonomy, but also that insights could be enriched and perfected with Gospel values. Human reason and human knowledge were also seen as having their own limitations. They should be open to transcendence and faith in order to examine more profoundly existential questions about the meaning of life and its purpose. Gospel values, especially the pursuit of wisdom and truth were seen as important voices of critique against manipulations or instrumentalizations of a person, science and education. The last point explored how Church documents addressed the formation of the student, in particular through moral education. We showed that the Church's interest was in the process of formation for the young person and in what kind of person he or she would become. Church documents placed strong emphasis on the dignity of the human person and an on the formation of one's qualities, such as responsibility, cooperation, genuine, unselfish love, commitment to truth, wisdom and peace, service to common good, sound judgment, openness for dialogue and faithfulness to Christian ideals. The person of Jesus Christ was depicted as the cornerstone for one's Christian life and as a role model to follow.

We also reported that the terminology concerning the moral concepts, in particular the concepts of character, virtues, and critical thinking was impoverished. It was surprising to note that concepts, such as formation of character or virtues, as well as the ability for critical thinking were seldom mentioned. The term caring relationships between teachers and students is very rarely used and is rather replaced with friendly and supportive relationships, marked with love and respect. We noted that in all eleven documents there was no serious proposal or model for moral education. Indeed, Church documents acknowledged the importance of integral formation, including moral formation, but did not offer any elaborated theoretical or practical framework for accomplishing these goals. These were rather observed with the secular scholars we investigated.

We concluded that in general Church documents do contribute to the subject of integral and moral education. However, more attention to some issues is required. We suggested that the Church should embrace again the forgotten language of character and virtues and use more often the concept of critical thinking when discussing issues related to education. We also proposed that in future documents on education, the Church should consider exploring issues of moral and character formation more seriously.

Through this research we wanted to promote the idea of education that intentionally fostered the progress of a person in knowledge and goodness, in competencies and in virtuous character. Our leading research questions were what kind of a person is emerging and what kind of person a student becomes within an educational setting? We argued for the design of an educational environment in which policies, strategies and curriculum elicited and fostered the moral development of a student. We employed contributions and inputs from moral educators and the teaching of the Catholic Church in order to reinforce our argument against a narrow, profit-oriented education. We had the view that education should be broader, richer and genuinely more beneficial to the overall development of the student. We argued for environments that consciously promoted caring interactions and caring relationships among teachers and students as more favorable to the formation of a person. Moral education, we observed, should not be

excluded from educational institutions since this would result in important aspects about human beings and human living being disregarded and ignored. The question that remains for every educational institution is how it promotes the moral goodness of a student and inspires him or her to be a virtuous and caring person, capable of wisely directing his or her life.